













THE  
BRITISH INDIAN MONITOR;  
OR THE  
ANTI-JARGONIST, STRANGER'S GUIDE,  
ORIENTAL LINGUIST,  
AND  
VARIOUS OTHER WORKS,  
COMPRESSED INTO A SERIES OF PORTABLE VOLUMES,  
ON THE  
HINDOOSTANEE LANGUAGE,  
IMPROPERLY CALLED MOORS;  
WITH  
CONSIDERABLE INFORMATION  
RESPECTING  
EASTERN TONGUES, MANNERS, CUSTOMS,  
&c. &c. &c.

THAT PREVIOUS TIME, AND THE VOYAGE TO THE EAST INDIES, MAY BOTH  
BE RENDERED AGREEABLY SUBSERVIENT TO THE SPEEDY ACQUI-  
SITION OF MUCH USEFUL KNOWLEDGE ON INDIAN AFFAIRS,  
INTIMATELY CONNECTED WITH FUTURE HEALTH,  
FAME, HAPPINESS, AND FORTUNE, IN THAT  
REMOTE, BUT PROMISING PORTION  
OF THE BRITISH EMPIRE.

BY THE AUTHOR OF  
HINDOOSTANEE PHILOLOGY,  
&c. &c.

VOLUME I.

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To the Right Honourable  
 Sir WILLIAM FETTES, Baronet,  
*Lord Provost ;*  
 WILLIAM COULTER, Esq. }  
 ARCH. CAMPBELL, Esq. } *Bailies ;*  
 JOHN TURNBULL, Esq. }  
 JAMES GOLDIE, Esq. }  
 JOHN MUIR, Esq. *Dean of Guild ;*  
 PETER HILL, Esq. *Treasurer ;—and*  
 the other Gentlemen, Magistrates  
 of EDINBURGH in the Year 1805.

*Right Honourable Sir, & Sirs,*

ON my Return from INDIA  
 having been favoured, by your  
 Decree, with the Freedom of my  
 NATIVE CITY, to which, as the Son  
 of a Burgess, I owe all my Success  
 in Life, permit me to inscribe to

you the first Fruits of my Literary Labours, since my Residence here, as a Public Testimony of Gratitude and Respect for the Honour then so handsomely conferred upon,

GENTLEMEN,

Your most Obedient

Humble Servant,

JOHN BORTHWICK GILCHRIST

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## P R E F A C E.

HAVING, for several cogent reasons, come to the resolution of re-publishing all my Works, now out of print, in a more convenient portable shape than they enjoyed before, I have condensed the most useful as much as possible, that neither their bulk nor price may in future deter people, proceeding to India, from purchasing or studying the formidable and various publications that mine have been, for a number of years past, in the more conciliating form they will henceforth assume. The present Volume, which is the First of the intended series, being most essential for beginners of the oriental languages, I have thought proper to publish it before the Second, which may yet be a month or two in the Press, though I must refer to that number for the whole of the information, directions, and advice immediately connected with the future health, fame, happiness, and fortune, of young men destined to the civil, milita-



ry, naval, commercial, medical, legal, clerical, and other departments in British India, which I have long been collecting for their benefit. This is a subject so important and distinct, that it will appear to more advantage by itself, than if blended here with other matters, more properly belonging to the general Preface, in a literary point of view only, of the whole subsequent Volumes.

Nothing can be so discouraging to the student of a living language in India, as the chance of being, by future proficiency therein, under the disagreeable necessity of unlearning whatever pronunciation or lessons he may have acquired at the outset of his oriental career. Few of my readers, who are in the smallest degree acquainted with Indian affairs, need now be apprized, that they will be exposed to the irksome situation I have just stated, provided they still prefer to this Volume, the inaccurate and inadequate performances of my predecessors, as their guides to the Hindoostanee tongue. To them we may apply the following lines with great propriety :

*Aut inertes, aut insani, aut quibus egestas imperat,  
Qui sibi semitam non sapiunt, alteri monstrant viam.*

That it is equally easy to learn at first the polished and grammatical style of any speech, as it can be to acquire its corrupt and barbarous idiom, is a fact which will stand the test of every person's experience through all quarters of the globe, and in none more satisfactorily, than among the various nations of Hindoostan. It is true, that such a jargon as the intelligent writer quoted hereafter mentions, may be acquired very imperceptibly, though in reality the trouble is not less in doing this, than the small portion of manly exertion which is requisite, when properly directed, to attain so useful an object as the Hindoostanee language on sound principles *ab initio*.

The late philological performance of a Mr Lebedeff, who sojourned as a musician for some years in India, hath, by its appearance a few years ago, stamped a real value on Hadley's labours, for he may now comparatively be termed a Classic in Moorish jargon lore, by the acquisition of a second in that department, much more pernicious to learners than the principal ever could have proved, at any period of his reign. It is a melancholy reflection, that a space of thirty or forty years has rather heaped error upon

error in the Hindoostanee publications from the London Press, than evinced the smallest tendency to eradicate them entirely. The presence of a Hindoostanee *Moonshee*, even in the metropolis, has apparently produced as yet no other than the preposterous effect of prefixing to the most corrupt dialect of that useful language, a Bungalee alphabet; although we are informed in the same breath by Hadley's editors, that there is little or no affinity between these two dialects. This, however, is nothing to the discordant medley of oriental tongues, prepared by Mr Lebedeff for the instruction of his readers, who will find, by a few months residence in the East Indies, that all their previous labour and pains to acquire its languages by his aid, have proved wholly in vain. To obviate as soon as possible, to the utmost of my ability, so serious and galling a loss of time and money to my countrymen on their way to India, I have been once more induced to devote my leisure hours to their service. Having the fullest conviction, that no future stage of their progress will afford them cause to upbraid me with the charge here preferred against other authors, for that ig-

norance and incapacity which are still so evident in all the successive attempts at a grammar of the grand popular speech of Hindoostan, I can surely feel no hesitation to express my sentiments accordingly.

*Felicitèr is sapit qui periculo alieno sapit.*

The experience of my friends, as well as my own observations, hath fully convinced me, that in the acquisition of oriental languages, we cannot, at starting, sufficiently shorten and smooth the road to the most useful of the whole; I have therefore submitted this abstract to the suffrages of an indulgent Public, but with no intention of entering the lists as an author against Mr Lebedeff, or any such writers, whatever I may do with more creditable opponents. That there are many very respectable individuals, whose stay is too transitory, or whose duties are too laborious and important in India, to admit of other than desultory study, is a truth which every one must allow, as well as the necessity for such persons still possessing a certain knowledge of the Hindoostanee or current tongue. For people in either of these predicaments, I may safely recommend these sheets, as they de-

viate very little from the grammatical rules observed in my larger Works, could they even obtain those that are every day growing out of print, which many persons cannot always refer to or employ. •This advice is offered in the conviction, that the present introduction is on the whole much easier and plainer than any thing yet published on the colloquial speech of India.

Practical utility has been the great object of my labours, and this has so completely engrossed my attention and time, that no leisure has yet been afforded me to dive deep in the literature of the East. The little I have acquired, has, however, taught me to expect much less solid information from that quarter than most people, in all the great and useful sciences of life, which have in fact been cultivated with much greater avidity, taste, candour, and judgment, in our own vernacular speech, than they have ever yet experienced in the most learned languages of the eastern world ; to which our western hemisphere is now as superior in the best and finest arts of peace, as it has ever proved in the more formidable energies of war.

For the tautology unavoidable in a book that is intended to supply the want of a living instructor, whose whole business is repetition, little excuse can be expected, when the reader recollects, that he may require even some more of it before he can well remember many essential points in these sheets.

To insert the oriental letters in a scheme like this, would at once defeat the very object of so small a performance, and render it nearly as discouraging, from the intricacy of its character, as a complete Hindoostanee Grammar has hitherto been deemed tremendous by its bulk alone. When we advert to the rude state of oriental types even at this day, and to the great incorrectness from points dropping out, and letters often losing their heads or tails in the press, after the whole has been carefully adjusted from two or three revisions, we should almost prefer our own letters to all others, for the dissemination and *easy* acquirement of the Hindoostanee, among ourselves at least. This mode applies more especially in the grammatical department of that most useful language, the etymology and construction of which are muc

more evident and striking to us in the Roman, than in any other character. After the most ample experience in the application of the Roman alphabet, to no less than six oriental languages in the Polyglot translation of Esop's Fables, I have at last ventured to submit, what I conceive my *ne plus ultra* of Hindee-Roman orthography, in the following sheets, to the inspection of a candid Public, as I have greatly improved on the various ways of discriminating those letters which have the same sound under different forms; still I can hardly alter any part of the general system of orthoepy and orthography for the better in other respects. Although the Nagree alphabet, peculiar to the Hindoos, have the vowel y, as well as ourselves, in the form of a simple letter, representing a compound sound, I have been tempted at last, for the sake of perfect uniformity, to express it always by ue or ui, in sue, sui, for sy, 100; for the diphthong uo even is also as simple a Nagree letter in suo, 100, likewise. This, in fact, is latterly the only inconsistent part of the scheme, which I have been able to discover, after the minutest care and attention to the subject. At first the writing

myn, tyn, hy, myl, and other common words, muen, tuen, hue, muel, may prove a little troublesome and uncouth to the learner, but this, as we proceed in our career in the oriental languages, will be readily accounted for, as one of the unavoidable results of comparative perfection and improvement, which are not very compatible with the former inconveniency of using y, in the double capacity of a vowel and consonant. The person who can conceive that ou or uo, in sound, round, huol, muol, suo, is a diphthong, which expresses the sound of both its component vowels partially together, can be at no loss to comprehend how (*huo*) and why (*hwue*) ue is equivalent to y in (*drue*) dry, &c. more especially if he will, in both diphthongs, consider u as a short ä, and o, e, as sounds which, in the order I have assigned them, oscillate according to particular circumstances, from u to ä, a; o, to oo,  $\omega$ ; and from e to i, ee: thus, suo, sao, suoo, sum, suw, to an Indian ear, would all express very nearly the same diphthongal sound as our word for the animal called *a sow*. In like manner, lae, lai, lue, lui, luee, luy.



le,ee, *paste*, among them, would hardly be discriminated from our words, *lie*, *lye*, *ly*.

The common changes and corruptions of a.o, ja.o, ga.o, ra.o, ha.e, a.e, ue, tipa.ee, sipahee, duhee, da.ee, bhuoo, and many more, to ow, jow, ga.e, gow, cow, row, ra.e, py, y, roy, teapoy, seapoy, die, bhow, &c. will afford some useful information about the above diphthongs, and help, with this part of the system of oriental orthography analytically considered, to establish the accuracy of the uo and ue, now finally adopted to express such sounds. By doing this, I am aware it will be observed, that ou and y, *prima facie*, were self-evident to an English reader, which uo, ue, cannot of course be. In reply it may be safely alleged, that ou was in general mistaken for oo, particularly by French scholars, and y either treated like the i of *imp*, or as a mere consonant, by those who would not previously consult my scheme of the alphabet. To make any thing of either uo or ue, people must now refer to the system itself, in pages 3, 4, &c. which, if they will not do, their indolence and apathy necessarily exclude them from the benefit of my labours, as

well as from all the reasoning I have had recourse to on the present subject.

How far I have reached perfection, in this new and last attempt to attain it, would be presumptuous in me to affirm, though I may safely allege, that if persevering diligence in the cultivation of any human art ever entitled a mortal to arrive at so enviable a height in it, few men have the claims I possess to be perfect in this branch of Hindoostanee philology at least. If twenty-two years progressive improvement in this alone, crowned at last with an experiment upon no less than six oriental languages, for the express purpose of self-conviction, do not qualify me to decide with more precision on these matters than a casual critic, who may chuse to condemn my labours *en passant*, then indeed have I laboured, so hard and so long, in vain. Far, however, from conceiving myself infallible, among such quick-sands as the organs of hearing and speech confessedly are, I still call on those men who dissent from my opinions, to publish and speak out, in some way or other, their private sentiments that we may have not only a fair hearing before the tribunal of our literary com-

wealth, but that I also may thereby, if possible, escape the severe sentences which are sometimes passed on me and my works, by very incompetent judges of oriental literature in general, and of the Hindoostanee in particular.

Let such teach others, who themselves excel,  
And censure freely who have written well.  
Some few in that, but numbers err in this;  
Ten censure wrong, for one who writes amiss.

On the subject of pronunciation I may notice, *en passant*, that the derivatives, and even the inflexions of *yih*, *yuh*, *this*, and *woh*, *wuh*, *that*, are likewise liable to fluctuate: thus, *yihan*, *eehan*, *ihan*, *yuhan*, *hian*, *here*; *wuhan*, *wohan*, *whan*, *hooan*, *there*; *uesa*, *wuesa*, *so*; *os*, *wis*. One would be induced from the last example to believe, that these pronouns were originally *yih*, *wih*, with *yis*, *wis*, as their inflexions; but we cannot prosecute the matter further now, as it might insensibly mislead us into a wide field of philological speculation. The scholar will soon perceive, that those letters which I have hitherto written singly, though double in the original, are now exhibited correctly, and they ought in strict propriety to have

been long ago, agreeably to my own observations then upon them. As the Sanskrit, however, drops the first aspirate of two aspirated letters coming together, I have done the same thing also in words like uch-chha, muk-khee, thut-tha, instead of uchhchha, mukhkhee, thuththa. The hyphen now introduced in such examples, is merely to impress the scholar with the necessity of laying the requisite stress on the first letter of the two, which could not be observed in my former method of expressing them by one only, and the words were consequently very indistinct, nay frequently misunderstood by the natives. The true cause of many examples like the above, and those which will occur in my Works, seems to be the application of a general rule to reduplicated consonants, when long vowels become short, that what is lost from a vowel should so far assist its following consonant. Batee, luttee, *a candle*, chadur, chuddur, *a sheet*, chakoo, chukkoo, *a knife*, matee, mittee, muttee, *earth*, are common instances in point.

Infinitives, that in the pristine dialects had a in their first syllable, will sometime appear in modern speech with the a conve

ted to u, such as rakḥna, pakna, chakḥna, *to have, keep, place, &c.* now apparently become rukḥna, pukna, *to ripen, chukḥna, to taste.* It is singular enough, that the Moosulmans generally appear in their pronunciation fully to preserve the *tushdeed* or *doubling* in ruk-kḥa, chuk-kḥa, pukka, for which there is no other way of accounting than to suppose, that both letters, agreeably to the rule just mentioned, existed in the infinitive, *quasi* pukka, rukḥkḥna; but as the natives are not very consistent with each other on this head, it may be left for future investigation. We have endeavoured of late to exhibit the double letters at the end of Arabic radicals, that were not expressed before, in order, not only to comply with the rules in that language, but also to facilitate the acquisition of these derivatives, mudqooq, *hectic*; murdood, *rejected*; muḥsoos, *sensible*; muḥdood, *bounded*; ḥooqooq, from diqq, rudd, ḥiss, ḥud, ḥuqq.

While the above were written simply diq, rud, &c. their conversion in the passive participle, &c. must have proved much more puzzling to beginners, than it will ever be in future; especially to those who may occasionally consult the Hindee-Arabic

Table in page 413, &c. with sufficient diligence and attention. Wherever final double letters have not been expressed, this will be owing solely to inadvertency at the time, for their appearance can do no harm whatever, but may produce some good, as illustrated above by examples, which could be greatly increased were this the proper place for them.

The reversed, or Hindoostanee and English Vocabulary, in the Second Volume, will rectify all orthographical omissions or deviations in the First, that may have escaped me, while compiling it from my other publications; in which the orthoepey alone was, and still must be, a matter of more moment to the great majority of my readers, than accurate spelling ever can be in the oriental characters.

For those readers who may still observe, that my present mode of spelling even is not always uniform, it may be necessary to remark, that a careful perusal of pages 33, 34, 35, &c. ought to convince them how impossible it must be to confer stability and consistency upon subjects, where they do not really exist. It is not so much my province to determine, whether shurmur<sup>du</sup>,

shurmundu, shirmundu, shirmindu, *ashamed*, be the most accurate, as it is my duty to give them all at times, were it for no other purpose than to demonstrate the truth of the rules I have just quoted, and to accustom learners to such varieties as they will certainly meet with in their travels over India. This observation may be extended almost *ad infinitum*, whenever letters are so interchangeable as they certainly are in the Hindoostanee and other oriental languages; whence, kḥenchna, kḥuenchna, kḥeenchna, *to draw*; kḥoorshed, kḥoorshued, kḥoorshed, *the sun*. I have at times been startled myself at the new and strange appearance of particular words, but when the Moonshees quoted the authority of excellent dictionaries for them, acquiescence on my part became a matter of course, and I trust the intelligent reader will not be less reasonable.

That there are many scholars in India who are deterred from studying the most useful and general language of which it can boast, from the apprehension of the difficulty they must encounter in the attempt, is a truth which few people will controvert, though every intelligent man must lament

its baneful effects. When we learn, that a number of those very individuals are actually acquainted with one or more of the most classical languages of the East, our wonder is excited, that they, of all others, should neglect the Hindoostanee, after having proceeded as Orientalists half way at least, before they fairly begin this excellent tongue. Our astonishment, however, will cease, when we advert to the history of man in all ages and climes; because we shall every where perceive him so much of an imitative animal, in spite of all his boasted reason, that we can easily account for the following sentiment from the writers of antiquity.

*Oscitante uno, deinde oscitat et alter.*

*Si juxta claudum habites, subclaudicare disces.*

Had the last adage not been too fatally verified, our general vitious pronunciation and ignorance of the Hindoostanee, and of many local customs at this period, in both the civil and military services, would not appear so conspicuous as they must have been to every candid enquirer. When a native teacher or Mōonshee strives to conceal his total incapacity to teach, or even com-



prehend, the rules of grammar in his vernacular speech, and is moreover uncandid enough to blame it, instead of his own pride, ignorance and stupidity, what can reasonably be expected from foreigners like us, in the acquisition and cultivation of their language? Nothing but the general neglect it has experienced, until a liberal Patron, worthy of so patriotic a task, appeared in the person of Marquis Wellesley, to give a new turn and laudable energy to useful literary pursuits in British India. His Lordship's vigorous mind and discriminating character would have effectually prevented every misrepresentation on this head, had there even been men found so fool-hardy as to make the attempt under his Government. It is saying a great deal for the candour and veracity of the community at large, that no such people did appear before his Lordship, when it is considered, that almost every gentleman, who might support the cause of the Hindoostanee, was liable to this little puzzling question—If it be really so useful in the official situation you have long filled, pray why did you not learn this fact and the language together many years ago? Few men willingly acknowledge the exist-

ence of ignorance and error for a series of years under such circumstances, as pride, prudence, and self-interest, commonly induce most people to conceal every thing of this kind as much as possible; although the truly wise and good must often perceive the force of these sentiments,

*Errare est hominis, sed non persistere, sæpe  
Optimus est portus, vertere consilium.*

and act accordingly. Even a useful truth may, like the sun itself, be suppressed or obscured for a time by the clouds of prejudice and overwhelming injustice, but the hour will come at last, as it has to the Hindoostanee, when reason and fact will break forth, as clear as noon-day, to dazzle the weak eyes of a few, who still shrink from those rays of light, which will expand in every direction through the British empire, under the auspices of a wise and liberal Government. The following sheets may go very far to extend a knowledge of the Hindoostanee among a respectable number of the King's and Company's civil and military servants, at the same time they will greatly assist the mere Hindoostanee, in his commencement of every other oriental lan-

guage. Whoever shall have perseverance enough to go through this Volume, will, I am convinced, acquire some relish for the popular speech of India, and enough of it to carry him much farther in the pursuit of Eastern lore, than he at first expected.

*Satius est recurrere quam currere male,  
Dimidium facti, qui cepit, habet, sapere aude.*

Indeed this idea chiefly prevailed on me to prefer the plan I have adopted to many others which were suggested, in order to prevail on the youth destined to India to acquire at least some little knowledge of the Hindoostanee. When I once get them as far as they may go, with little or no trouble, in this publication, I shall trust to their own candour, good sense and experience to proceed some steps farther. Should the present attempt succeed, as I both wish and expect, it may induce me to publish a regular series, as already stated, of all my works.

There are not wanting some very warm advocates, even among expert Orientalists, for an exclusive adoption of the Roman letters in all Hindoostanee publications, intended expressly for beginners or for military men and others, who wish to learn the

languages of the East, rather as acquisitions subservient to the due execution of their duty, than as classic accomplishments for the improvement of their minds, as men or scholars. I shall candidly admit, that my own opinion, nearly coincides with the notions of the gentlemen to whom I now allude, and of some learned men, who lately proposed to express the Greek, Hebrew, German, and other languages by the Roman letters (with certain modifications) alone. That such a project is practicable, with many advantages to the public, I have not the smallest doubt in my own mind ; but how far it would be politic or prudent, in a literary point of view, to substitute the Roman *toga* universally, for the ancient garb of those venerable tongues, is a question that may require more consideration than I can bestow upon it at present. Many people of sound judgment may probably object, that learning, like religion, ought not to appear too destitute of those ornaments and forms, which excite that respect and admiration at first sight, so conducive afterwards to the permanent and benign influence of Christianity and literature on the minds of men. This is far from being the case, how-

ever, with the Hindoostanee, and I shall be able to judge from the result of the present trial, whether simplicity of character can always command success in literary pursuits or not. In its application to six oriental languages, the candid scholar, by consulting page 49, will have a fair opportunity of observing its advantages and defects, as a general character, nor will the adept in any of these tongues, be now at a loss to expose the inefficacy of the Hindoostanee, as an introductory acquisition to the rest, provided any of my translations into them prove very incorrect.

The Roman alphabet, that I have used, is fully adequate to express all the various oriental sounds, however defective it must naturally appear, when two or more letters are employed to denote only one sound, against which, however, I have at last proposed a remedy, in page 45, that will, in general, answer all the purposes of Hindoe-Roman orthoepigraphy much better than the opposers of my system will yet allow. As an orthographical index, it certainly is more deficient in the Arabic, than in any other tongue, for this evident reason, that the Arabians, like ourselves, have cherish-

ed an orthoepy at variance with orthography, or *vice versa*, which the more philosophical Hindoo philologists have very sparingly done.

There are two modes of beginning to learn a language, the theoretic and practical, but in my opinion, each has its peculiar advantages. Men advanced in life who have many other pursuits, and at the same time are general grammarians, ought at once to have recourse to practice, and from it revert progressively to the theory of the language, with much less trouble than they otherwise could do. On the contrary, young people, or those who are not versed in the principles of general grammar, should invariably commence with the elementary rules, and finish with practice. Analagous to these general methods, we may also enumerate two, for the study of the oriental tongues in particular, with the greatest chance of ultimate success. When the public are in possession of good Sanskrit and Arabic grammars, the sooner a student, who is intended for the East, commences these acquisitions as classic languages, the greater progress he must afterwards make in almost every oriental tongue, when he

men may be very profound in oriental learning, without having any dexterity or useful knowledge in business ; by which alone they can defend the illiterate multitude from the talons of those pedantic cormorants, who will otherwise prey on the blood and vitals of the great body of the people, in all the subordinate offices of our *Indian empire*, and of course clamour much against any gentleman condescending to

as an eastern

most useful part of those ornamental suits for a gentleman and polite scholar in the western world, because with some improvement in the mode of teaching the classics, more may be gained in two years than has hitherto been acquired in four. The improvement to which I here allude, and on which I shall enlarge in the *Second Volume*, is simply to begin every learner with a well grounded grammatical knowledge of his own mother-tongue, as the most rational and easy prelude to adequate proficiency in the grammar of every other language.

With such a foundation as that proposed above, any youth of ordinary capacity must

attention and perseverance on the teacher and scholars' part, for a few weeks at first, which is a small matter, when contrasted with the great advantage of speaking intelligibly to the people of India, in their vernacular tongue.

It is a curious but a real fact, that they have added three letters to our alphabet, which it does not possess, viz. the harsh d, t, r, from their inability to perceive, that these letters among us rather approximate to the soft series, which alone exists in the Persian, than to those hard consonants

Nagree alphabet that prove so troublesome to the acquisition of the of every description. This is founded on real grammatical principles, and since such an acquisition, as is now conducted, never afterwards contribute against the student's proficiency in more classic oriental languages.

Those scholars who, entirely neglecting the Hindoostanee at first, acquire



men may be very profound in oriental learning, without having any dexterity or useful knowledge in business ; by which alone they can defend the illiterate multitude from the talons of those pedantic cormorants, who will otherwise prey on the blood and vitals of the great body of the people, in all the subordinate offices of our Indian empire, and of course clamour much against any gentleman condescending to learn the vulgar tongue, or deigning to converse directly with the common suitors in any court of justice.

It is this colloquial information also, by which, in fact, we can with propriety exact that reverence and respect from the native officers, between us and our Indian subjects, that will effectually restrain them, by due awe and subordination to us, from plundering and oppressing their own countrymen as they have hitherto, too often with impunity, done, in spite of all our former oriental classic lore.

In the Grammatical introduction, the subject of pronunciation has been adverted to, as one of the most formidable obstacles in acquiring the Hindoostanee language, but one also which may easily be overcome by

attention and perseverance on the teacher and scholars' part, for a few weeks at first, which is a small matter, when contrasted with the great advantage of speaking intelligibly to the people of India, in their vernacular tongue.

It is a curious but a real fact, that they have added three letters to our alphabet, which it does not possess, viz. the harsh d, t, r, from their inability to perceive, that these letters among us rather approximate to the soft series, which alone exists in the Persian, than to those hard consonants in the Nagree alphabet that prove so troublesome to us in the acquisition of the Hindoostanee. As this innovation is founded upon fallacy and misconception entirely, and as it multiplies characters, not only unnecessarily, but also with a discordant effect, on words like *doctor*, *captain*, &c. when incorporated with the Hindoostanee, it would be well if every scholar were to set his face against so useless and erroneous a practice. It distorts our names, multiplies and disfigures our letters, for no one good purpose, except to prove, that hitherto our literary intercourse with the Hindoostanees has been extreme-

ly limited, otherwise they could not have persisted in this glaring error so long, which, like many more blunders of this nature, originates in that general inadvertency of the multitude to particular facts, till they are properly illustrated and explained by individual research.

That a reversed Hindoostanee Dictionary would be a valuable acquisition to oriental literature, is sufficiently apparent ; but if the students of that language will duly reflect on what follows, such a work is not quite so indispensable and essential to their progress as many people suppose. In the first place, I am just publishing an extensive reversed Vocabulary in the Second Volume, which may generally be of the greatest use, when such a Dictionary is required. In the second place, very few beginners will properly advert to the absolute necessity of learning a sufficient stock of words by heart, and to the inference that follows such an acquisition. With two or three thousand vocables and a competent idea of grammar, every scholar of common industry and penetration possesses the means of increasing the amount to any number, without consulting a dictionary.

The mere exertion, on this plan, gives opportunities of learning words that could not otherwise occur ; and, what is of far greater consequence, the meaning of every word thus found out by the student becomes partly a discovery, which is accordingly cherished with greater affection in the mind, as a creature of his own. That misconceptions will at times occur, nay, that every effort to learn the true sense of the word will now and then prove abortive, I am not so fool-hardy as to deny ; still, every body who fairly makes the experiment must find, that such an accident will be rare indeed, if he will form or select some easy sentences in which the vocables under discussion are used. There cannot be a great many useful words in any language, whose signification is not in general very evident from the tenor of the sentence or speech in which they appear. Let us illustrate this by two familiar examples, which every intelligent reader may extend, reverse, or modify, as he pleases. “ When rushk is excited among scholars, application and proficiency will be the result.” “ Every man from tu,usscob conceives his own religion the best.” Little philological acumen will

be requisite at once to determine, that rushk must signify *emulation, competition, ambition,* &c. nor can तुल्यसूच well be taken here for any thing but *prejudice, prepossession,* &c. Granting even, that *habit* or any other meaning strikes the learner first, he can easily put it to the test, in one or two more sentences, either of his own finding out, or if in the East, he can apply to his Moon-shee. Under circumstances like the above, which the learner may multiply *ad libitum*, let me earnestly entreat of him always to refer to the English words in my Vocabulary, that he may conceive right, and in all probability this will prove a complete confirmation of his own discoveries. I have been the more earnest on this head, because the spirit of procrastination, which is so apt to fetter European energies in a warm climate, too often broods with self-complacency on the non-existence of a reversed Dictionary, as an excellent apology for the want of exertion, wherever that evil genius takes entire possession of our faculties, and wheedles us from the acquisition of the Hindoostanee or any other useful pursuit. The procrastinators who fondly hope to make great progress the moment

that I reverse my Dictionary, will then be as far removed from activity of mind as they are now, so they may take my word for it, that their progress in Hindoostanee will after all be very little advanced by the expected Work ; which may nevertheless form an early number among my intended volumes.

The directions given in some of my late Works, for the punctuation of sentences in the oriental languages, and their division into paragraphs or sections, will, I flatter myself, pave the way for a new era, in both the chirography and typography of the East, which have hitherto remained in their pristine state of confusion and obscurity. I have even gone so far as to enforce the principle, observed in our printing, which preserves words distinct from each other, by joining the letters of each as closely as possible, and interposing spaces between distinct vocables alone. Though the oriental types are not yet too well adapted to this great improvement, I have nevertheless tried it for the information of the reader, to prepare him for this excellent expedient, in all future works, which should invariably exhibit every individual word as

separate and detached as these appear in the books and writings of the western world. That the lazy Indians, and their more indolent abettors, will declaim against this beneficial innovation, is very probable ; but a similar outcry has been the concomitant obstruction of every discovery or reformation among the sons of Adam, since the creation of the world to the present day ; I cannot therefore expect more indulgence than my predecessors in similar walks of improvement and reform, nor shall I feel less sanguine of ultimate success than the most fortunate of them have done. When the practical utility of my labours has had time to be diffused among the best judges of their merits, I despair not of converting those even, who, on a superficial view of the subject, would be the first to oppose every attempt of the kind. From one reflection I cannot avoid deriving the most heartfelt satisfaction, and it is this, that if my efforts to facilitate the acquisition of Hindoostanee, through the medium of an improved typographical system, prove successful, all the oriental languages may, and probably will, derive much advantage in the same department, which has hitherto

proved the grand stumbling-block against a rapid progress in the eastern tongues, to all Europeans who have devoted their time to such pursuits. Were those who sojourn in India fully aware of the many evils which result from a very imperfect knowledge or absolute ignorance of the Hindoostanee, we would soon perceive an immense number of adepts in this most useful speech, even in the metropolis of the British Indian empire. Many men there most absurdly conceive, that as the Calcutta Bungalees generally can chatter a barbarous species of English, there is no necessity for a European learning the country languages. No mistake can be more fatal than this, because affairs of the utmost moment to the parties concerned are thus entrusted to the accidental conception of English by an apathetic native, who too often pretends to know a whole sentence in that language, when in reality he does not properly comprehend one word of it. Gentlemen who have important transactions to manage with the Indians, through the medium of Europeans, ought to weigh this matter well, before they employ any who have not at least a competent acquaintance with Hindoosta-



nee or Bunglees, otherwise they must expect to meet with losses and crosses of the worst kind. That dangerous misconceptions, under such circumstances, do not more frequently happen to British Indians, must rather be attributed to our auspicious fortune, than our good management; or to that concealment and silence, which frequently prevent disasters of this nature from becoming public. The very discordant accounts by both ancient and modern travellers, relative to India, may doubtless originate in their too frequent ignorance of the languages current over the countries through which they travel, as historians or philosophers; and to the confidence they must, so situated, place in illiterate, stupid, or designing interpreters.

So far from wishing to pamper and confirm that mental torpor, to which our countrymen, on their arrival in India, are but too prone, from the enervating effects of a warm climate, and the still more dangerous influence of example, I have strained every nerve to obviate its baneful effects, by endeavouring to teach every youth there to think and act for himself on that important occasion. That my assertions are true,

as far at least as the Hindoostance language is concerned, we may learn from the annals of literature in that country, where, strange to tell, the men whose official situations alone ought to make them proficient in the popular tongue, have been, till lately, with a very few exceptions, quite ignorant of the matter. What is still worse, their Indian monitors are doubly interested in confirming that ignorance, of which every native, but those very men, as well every person not hoodwinked by misplaced partiality, with so much reason complain. The great experience which I lately enjoyed in this department enables me to declare with confidence, that where one Mونسhee is to be found either inclined or qualified to teach the Hindoostance on grammatical principles, there are ninety-nine, with some ability, eager and willing to instruct us in the Persian and Arabic languages. To counteract such accumulated and growing obstacles to the diffusion of the popular speech of Hindoostan, I have had recourse to the present publication, and I hope with some success. I feel perfectly convinced, that the happiness and prosperity of the British Indian empire

is more intimately connected with our general progress in the most useful languages of India, than our great erudition in their learned tongues; and that those are the only safe medium, by which we can avoid many evils and some delusive errors among us, that are founded entirely on a misconception of the native character, by people under peculiar local attachments, not less injurious to them, than to the real interests of the British empire, both in Asia and Europe. In a country so situated as Hindoostan has long been, it requires very little discernment to predict the fatal consequences which must through time ensue from the fascinating influence of native favourites of either sex, when unfortunately exerted against the justice, respect, civility, and attention, which are due on many occasions to the national rights, spirit, and character of the conquerors of India, in the persons of individuals in that distant quarter of the globe. The extremes of virtues become real vices, and in regions like those it is difficult to say, whether oppression or too much indulgence be the greatest evil; though no one can doubt of a middle path

being, as in other critical cases, by far the best.

On the particular theme of eastern pedantry, I have observed so much in page 295, that it would almost prove a mere repetition to state more to the same purpose here ; I cannot, however, suppress the following remarks. Although Persian writings are too often liable to the very same misplaced display of Arabic erudition, which every person will detect even in the best Hindoostanee authors, I have been credibly informed, that the present Monarch of Persia is very partial to simplicity of style in his epistolary correspondence and compositions ; consequently, that the modern language of his dominions now inclines much more to the ancient Puhluwee, than ever it has yet done, since the Moosulmans subjugated that delightful country, and its fascinating original tongue. How far the present countenance, which the Hindoostanee receives from the highest authority now in India, will be equally successful in reducing its compositions in future to the level of common sense, and the comprehension of the people at large, time only can tell ; and I fondly hope, that the

hoary sage will not frustrate all my endeavours for so desirable an event to the natives of India, as well as ourselves.

To Persian works composed by the people of India, the very same objections may be started that actually exist against Hindoostanee compositions executed by Mussulmans born in Bungalow. To the former, the real vernacular speech of Persia must be very imperfectly known, and that it has a considerable bias to the Pehluee seems pretty evident from many particulars, which cannot with propriety be introduced here. Writers, under such circumstances, must conceal their want of local knowledge beneath the splendid cloak of that classic lore in which the Qooran is solely composed, and as they do not labour under the same impediments which naturally check the literati of Europe from similar incroachments, the blind even may see, that the misapplication of oriental erudition is too often the genuine offspring of real ignorance. I shall illustrate this, I trust, to every candid reader's satisfaction, by the following fact: In Hindoostan, the local dialects everywhere assimilate so much with the pronunciation of the grand popu-

lar tongue, that numberless Hinduwee words pervade the current speech or Hindoostanee in that quarter, which are freely used and well understood by the Musulmans as well as Hindoos. In the province of Bungalú, the whole phenomena are reversed, little or no intermixture of the provincial dialect can or does take place, consequently Arabic or Persian words must supply the want of local terms in that region. Let any oriental scholar attend carefully to the Hindoostanee, spoken in the markets by the bulk of the people beyond Bhagulpoor, and to that idiom of it which is current on the Bungalú side of the boundary, for the truth of my doctrines. If he find me wrong, and will come forwards with his observations and sentiments as a gentleman and a scholar, I shall do my best to meet him on the same footing, before the public tribunal, and I promise, when confuted there, to sign my recantation in the face of all the world.

I might also venture to extend my opinion even to the Hindoostanee writings, under the same limitations and terms, were I not conscious that the itch of pedantry has long been the literary epidemic of In-

dia, which may yet, in spite of every nostrum, become more inveterately confirmed than ever, and even spread its baneful influence to the British Isles.

The persevering efforts which I have made to banish all learned lumber from the Hindoostanee, will not, at this period, I flatter myself, be misconstrued into any wish for the expulsion also of all concord, propriety, accuracy of speech, and pronunciation, by those men who, not having at first acquired the grammar of that language, wisely affect afterwards to undervalue and despise it. The absurd and risible blunders that inexperienced or foolish scholars must at first commit, in their indiscriminate essays to speak grammatically to individuals of the various tribes and nations scattered over India, as Johnson observes on a similar occasion, “ may for a time furnish folly with laughter and harden ignorance in contempt, but useful diligence will at last prevail, and there never can be wanting some who distinguish desert.” Should my exposure of Hindoostanee pedantry ever be maliciously represented as a hostile attack on the learned languages of the East, let my enemies carefully peruse the Polyglot

translation of Esop's Fables, and then candidly declare, how little I merit such censure, and how much those very acquisitions are esteemed by me, though I have not yet made any great progress in them. That Arabic and Sanskrit are the grand sources of real oriental literature, I never was silly enough to deny ; on the contrary, I respect them in the higher regions of science, as they richly deserve. It is only when these pure fountains overflow their natural bounds and come sweeping down like a torrent on the plains of common language and ordinary discourse, that I take up arms to oppose their overwhelming career. I, perhaps absurdly, conceive that a wide diffusion of profound eastern erudition is neither very requisite for our general transactions in India, nor that it is on the whole so conducive to mental improvement, happiness, and morality, as our own, however much I may rejoice to see the British youth sufficiently initiated in the grammar, idiom, and useful works of all the languages spoken or understood in India. Whoever reflects for a moment, that the people who speak their own general language grammatically, are invariably understood much



better by the vulgar in each province, than those men can comprehend the provincial dialects, I fancy he will not hesitate to decide in favour of learning the Hindoostanee on sound principles at once. If education be essential to the character of a gentleman among us, its limits must be narrow indeed, when they do not embrace a grammatical knowledge of our own tongue ; then why despise the same criterion in other languages ? Some very young students have been absolutely deterred from learning the popular language of India, by assurances, that neither I nor my scholars can make ourselves understood by the natives. If those good men, who so confidently say so, could only accompany my pupils or me, by way of trial, through all the intermediate stages of society in Hindoostan, I am confident of convincing them in person, that they never were more mischievously deceived or mistaken in their lives, and that to deter others, who cannot know better, from a useful pursuit, by fabricated stories of blunders, which never existed, is a species of bull-baiting, neither very manly nor becoming in any gentleman.

The Sanskrit being the grand palladium of every Hindoo art and science, a knowledge of it is indispensable for any person who expects to be an adept in the religious and civil history of ancient India : On the other hand, the Arabic is no less advantageous in all that relates to Mōhummud and his followers.

Youths of extraordinary talents might be deputed, at the expence of the state, with encouraging allowances, to acquire beneficial arts and profound knowledge abroad, in the several walks of science, for which their various capacities may prove best adapted.

Men who leave their native homes, merely in quest of fortune in foreign climes, have commonly important duties to perform, which allow them little leisure to cultivate that knowledge and information with sufficient accuracy, which might be acquired in every region of the globe, were people resident there with no other official avocations. The former class of scholars may, with great propriety, be compared to simple gleaners in the wide fields of a literary harvest, from whom the public can expect but a slender stock for the common-

wealth of letters ; whereas men appointed purposely to this duty, must become reapers at once, and, to preserve their own character, will naturally return loaded with an ample supply of literary materials to their patrons and employers. In one way, a few years will effect more in the service of real science and learning, than a century possibly can procure by the other, in which it must be recollected, that more than half of the subsequent time is too often fruitlessly spent in forgetting or correcting all the mistakes, generated during the preceding period of desultory research.

To beginners, who can but ill brook any misconception by the natives, when speaking to them, I must observe, that until the voice, manner of speaking, or tone of the speaker, be a little familiar to a Hindoostanee hearer, he will not readily comprehend what has been said in his own language. This frequently affords a momentary triumph to the Jargonists of an audience, who very sapiently remark, that this is the natural consequence of preferring grammatical accuracy of speech to their usual Jargon. Let no man of sound judgment, however, be terrified by such a bug-

bear, because every Jargonist, *cæteris paribus*, must be exposed to the very same disappointments. Independent of the natural stupidity and apathy, which too often disgrace the Hindoostanees on such occasions, there is a species of low cunning, or national policy, about many of them, which is no less vexatious in its consequences to a young scholar. He probably asks a very plain, disinterested question, which the native perfectly comprehends, and could answer immediately. His suspicious temper, or guilty conscience, takes the alarm, he fears there is something insidious in the interrogation, and, to prepare his mind for an evasive or defensive reply, he very adroitly pretends not to have understood the speech which was addressed to him. A short pause then intervenes, before the expression can well be repeated, and this generally gives the wily native leisure enough to recollect, in a guarded answer, his scattered senses, which had been beating every bush in the neighbourhood for the *anguis in herba*, that they constantly expect to encounter in every query. I appeal to the careful observer of Asiatic manners, who has not yet allowed his private affections en-

tirely to mislead his judgment on their general character, for the truth of these remarks.

The learned reader will, I suspect, be surprised now to meet with oriental composition in the Roman character, unless he dispassionately considers my reasons for still persisting in that practice. I shall therefore close this long digression with a remark or two more upon that subject. Independent of the accuracy of pronunciation, and the competent idea of the inflexion and concord of words, which this plan affords to the learner of Hindoostanee, people forget, that the whole is a mere extension of the alphabetical principles, on which any foreign language is necessarily represented by our own letters individually to us, as the learners of such a tongue. If these principles be just originally, the superstructure upon them cannot be wrong, however requisite it may afterwards be to exhibit and read languages under their own appropriate symbols. Men who neglect system in these matters, at their first outset, and, in the true spirit of perverseness, affect to despise it ever after, afford very sufficient proofs of its value, by the inconsistent and

ever varying modes they naturally follow, when forced to express oriental vocables in the Roman character to their readers. If the mere view of a strange character could alone convey its power to the reader's mind, and thereby confer the faculty of just pronunciation on his organs of speech, the common inconsiderate outcry against my Hindee-Roman System would be well founded ; and, indeed, as it formerly stood, I must allow that one grand objection was properly started, viz. that my scholars were taught to speak accurately, sometimes at the future expence of their oriental spelling. The orthoepigraphical plan now followed obviates every thing of that nature, and rather paves the way for, than obstructs the acquisition of the oriental alphabets, as they become progressively requisite to the student, with the advantage of reconciling his mind gradually to all the difficulties he must afterwards encounter as an eastern scholar, which is an object, to most juvenile minds, of no small importance.

- In the multitude of counsellors there may be safety, when these are duly qualified to offer the advice required ; every person, therefore, will do well, before he follows

any relative to his own application to the languages, to ask his advisers to translate the following easy sentence in the Hindoostanee, or popular language: “ Hindee zuban murboot toom seekho to seekho, pur muen ne aj tuluk yoonhee seekhee hue.”

If this be readily complied with, by furnishing a translation and analysis in writing, the beginner ought implicitly to follow the plan his friends may lay down for the future prosecution of his studies, otherwise he should hesitate and advert to the fate of the blind leading the blind in any pursuit whatever. At all events, my solicitude at the very commencement of such literary labours is so far pardonable, as I honestly wish the tyro should trust *neque cæcum ducem, neque amentem consultorem*, in all important matters of this kind.

Were the learner to task his self every day with carefully extracting so many words regularly from this volume, into a neat book, he would soon be master of the whole by heart; and, by acquiring only those words first which occur progressively, he would very quickly lay in a stock of the utmost consequence to a beginner. When these objects have been attained, marginal

spaces may be appropriated solely to encrease the original store, or to a reversed scheme of the whole, including such remarks and observations as the learner's progress may enable him occasionally to make on the subject of his studies. As he proceeds, his labour will be smoothed with the pleasing conviction, that almost every word acquired from these sheets may be brought to the profit side of his account at once, for most of the oriental tongues, without the smallest apprehension of being constrained by experience to insert many items to the score of loss, as he must inevitably do with the most of his acquisitions from Hadley, and others of that stamp.

On this theme I feel particular satisfaction in subjoining the following extract from the learned and ingenious philological lucubrations of Mr H. T. Colebrooke, in the 7th volume of the Asiatic Researches, page 223. "On the subject of the modern dialect of Upper India, I with pleasure refer to the works of Mr Gilchrist, whose labours have now made it easy to acquire the knowledge of an elegant language, which is used in every part of Hindoostan and the Dukhin; which is the common



vehicle of colloquial intercourse among all well educated natives, and among the illiterate also, in many provinces of India ; and which is almost every where intelligible to some among the inhabitants of every village.

“ Without passing the limits of Hindoostan, it would be easy to collect a copious list of different dialects, in the various provinces which are inhabited by the ten principal Hindoo nations. The extensive region, which is nearly defined by the banks of the Suruswutee and Gunga on the north, and which is strictly limited by the shores of the eastern and western seas towards the south, contains fifty-seven provinces according to some lists, and eighty-four according to others. Each of these provinces has its peculiar dialect, which appears, however, in most instances, to be a variety only of some one among the ten principal idioms. Thus Hindoostanee, which seems to be the lineal descendant of the Kanyukoobju, comprises numerous dialects, from the Oordoo zuban, or language of the royal camp and court, to the barbarous jargon, which reciprocal mistakes have introduced among European gentlemen and their native ser-

vants. The same tongue, under its more appropriate denomination of Hindee, comprehends many dialects strictly local and provincial. They differ in the proportion of Arabic, Persian, and Sanskrit, either pure or slightly corrupted, which they contain; and some shades of difference may be also found in the pronunciation, and even in the basis of each dialect.” \*

To enable the Hindoostanee student to judge and decide for his self as soon as possible, I have here also deemed it my duty to insert the very judicious and irrefragable arguments in Mr W. B. Bayley’s Collegial Thesis, published a few years ago, on the importance and utility of that language.

“The language which in my proposition I have specified by the name of Hindoostanee, is also frequently denominated Hindee, Oordoo, Moosulmanee, and Rekhtu. It is compounded of the Arabic, Persian, and Sanskrit, or Bhakha, which last appears to have been in former ages the current language of Hindoostan.

\* The slight orthographical deviations in a few words from Sir William Jones’s plan to my own, will surely be pardoned here, as every author has the same right, on such occasions, to make free with mine.

“ Owing, in some measure, to the intercourse of the merchants of Arabia with this country, but more particularly to frequent invasions by the Mœsulmans, and their ultimate settlement in it, a considerable number of Arabic and Persian words became engrafted on the original language of the natives, and out of this mixture arose a new language, the Hindoostanee, like a modern superstructure on an ancient foundation.

“ By degrees it assumed its present appearance and estimation, and the court of Dihlee made choice of it, as the medium in all affairs depending on colloquial intercourse. Hence its influence gradually spread abroad so widely, that it became universally used in the courts of the Mœsulman princes. Many of the native inhabitants also grew familiarized to it, and used it in all concerns, the validity of which did not depend upon written documents.

“ As the intercourse and communication of the Mœsulmans with the natives of India was greater or less, according to certain circumstances and situations, the Hindoostanee naturally varied considerably, with respect to the prevalence of one or other of the languages composing it. This cir-

circumstance will sanction a division of it into three distinct dialects: namely, the pristine, or country; the middle, or familiar; and the learned, or court dialect; each of which are respectively useful in different districts, situations, and families.

“ In the first, or pristine dialect, there is a smaller admixture of foreign words; hence this is more nearly related to the original dialects of the country.

“ In the second, or familiar dialect, the number of foreign words bears nearly an equal proportion to the original ones.

“ In the third, or court dialect, Arabic and Persian words are by far the most numerous.

“ It is unnecessary for me to explain the various moral and physical causes, which have rendered the Hindoostanee less prevalent in some parts of India than in others, since they must be evident to every reflecting mind. This circumstance, however, by no means invalidates my proposition; for, although I can grant that particular dialects are spoken by the inhabitants of several districts and provinces of India, yet I assert, that no one of them, taken individually, is so generally useful and necessary

as the Hindoostanee : Nor will my assertion appear too bold when it be considered, that, however extensive a country may be, and how numerous soever the dialects spoken in it, still the language of its court and metropolis will always be most generally known and understood, and must of consequence be that most worthy of attention and cultivation by foreigners. .

“ I shall now advert to a few arguments, which I trust will be convincing and satisfactory proofs of the truth of my proposition.

“ In the whole of the vast country of Hindoostan, scarce any Mœsulman will be found, who does not understand and speak the Hindoostanee.

“ Every Hindoo also, of any distinction, or who has the least connection either with the Mœsulman or the British government, is, according to his situation, acquainted, more or less, with this language.

“ It is moreover the general medium by which many persons of various foreign nations, settled in Hindoostan, communicate their wants and ideas to each other. Of the truth of this indeed we ourselves are an evidence, as are the Portuguese, Dutch,

French, Danes, Arabs, Turks, Greeks, Armenians, Georgians, Persians, Mooghuls, and Chinese.

“ In almost all the armies of India this appears to be the universally used language, even though many of the individuals composing them be better acquainted with the dialects peculiar to their respective districts.

“ Nearly from Cape Comorin to Kabool, a country about 2000 miles in length, and 1400 in breadth, within the Ganges, few persons will be found in any large villages or towns, which have ever been conquered or much frequented by Moosulmans, who are not sufficiently conversant in the Hindoostanee ; and in many places beyond the Ganges, this language is current and familiar.

“ An accurate knowledge of the customs and manners of a nation, depends principally on an acquaintance with its colloquial languages ; and in no country, perhaps, is this knowledge more essential, or a more desirable object of attainment, than in Hindoostan, the inhabitants of which differ so widely in religion, laws, customs, and prejudices.

“ When the conquerors and rulers of a country are unacquainted with the current speech of their subjects, the natural consequences must evidently be, injustice on the one part, and disaffection on the other.

“ Although, in the popular language of any country, there may be a deficiency of books of science, still that language is the most proper and necessary for conducting the affairs of civil government and commerce, of military as well as judicial concerns. I may here observe, that many centuries have not elapsed since the learning, laws, and religion of our own country, were preserved and studied in a foreign language: that language, however, has been superseded by the English, a sufficient proof that the current language of the country was deemed most worthy of cultivation and study.

“ Although the Hindoostanee language does not boast of very many prose compositions, or works of science, yet how many elegant tales and beautiful poems have been composed in it ! How universally are commercial and military concerns, and even political correspondence of the highest consequence, connected with it, and carried on

in it ! And in this place I may observe, that the instructions of the learned natives, and all their disputations and arguments on subjects of literature, are conducted in it ; and that in every case, where a native of this country wishes either to compose or to dictate any thing to be written, he constantly arranges his ideas, and explains his meaning, in the Hindoostanee.

“ Lastly, a correct and general knowledge of this language greatly facilitates the acquisition of many others, and is the only mean by which we can prevent injustice and imposition.

“ If the assertions which I have here made be founded on truth, what argument can be brought to invalidate my proposition ? The conclusion from the premises is this, that to the merchant, the traveller, the civil and military officer, the philosopher and physician ; in short, to every one who carries on concerns of any moment in India, the Hindoostanee language is more generally necessary and advantageous than any other ; and, on this account, it ought to be the most cultivated and esteemed.”

Some years' ago I received the following very acceptable note, from one of my ju-



venile friends, whose progress in all the oriental languages more than kept pace with the laudable ardour displayed here for the general diffusion of useful knowledge. As the publication of the extract which he communicated, may conduce powerfully to the speedy triumph of truth, in behalf of the Hindoostanee language at Madras, I have used the freedom to lay it before the public, in the conviction that the able Writer alluded to, never could take offence at a liberty, which may soon produce the most beneficial consequences, by communicating his judicious opinions to the gentlemen on that very valuable, extensive, and encreasing establishment.

“ Wherever I go, I shall carry with me the same grateful recollection of your kindness and assistance, the same zeal for the honourable cause in which you have been so long engaged.”

Sotoṇ kee neend meṇ kurne ko khulul ja, oonga,  
Nootṇ kuhta hue mera aj yih hur naṭiq se;  
Ankur honṭh ubḥee tootṇee ke mul ja, oonga.

“ I send you the opinion of one of the first and best informed men at Madras, on

the subject of the languages necessary for carrying on the duties at that Presidency, as far as the Hindoostanee is concerned.”

*Extract of a Letter from a Gentleman at Madras,  
dated 19th June 1802.*

It is scarcely necessary for me to notice the Hindoostanee dialect, the extent and force of which are sufficiently known to all persons, who have directed their attention, either to the business or to the literature of India. A copious knowledge of that dialect is, in my judgment, alone sufficient for the transaction of ordinary affairs in any part of the territories under this Government ; but it will be obvious to you, that the use of it will be found more extensive and more common in those parts, which have been more immediately, and for a longer period of time, subjected to the Mahomedan yoke. Throughout the territories of the Nabob of Arcot, and the Balaghaut dominions of the late Tippoo Sultan, the use of the Hindoostanee dialect is familiar to all persons employed in the public offices of Government, and to a great portion of the common people ; but this observation

is more extensively applicable to Mysoor, than to the Carnatic. All the officers of the Sultan's government having been Mahomedans, who are generally too proud or too ignorant to understand any but their own language, the Hindoostanee necessarily became the general channel of communication in the departments of the army, the law, and the revenue. It is long since the same causes have ceased to affect the general manners of the Carnatic under the Nabobs of Arcot. The armies nominated for its protection, have been composed of natives of every description, and exclusively commanded by European officers: few traces of a judicial establishment are discoverable: the Nabobs of Arcot have taken into their service European ministers; and those ministers have necessarily employed interpreters or dubashes, the effect of all which causes has tended to diminish the Mahomedans influence, and to revive the original manners of the Hindoo inhabitants of the different provinces. In the northern Circars, the traces of the Mahomedan conquest, in this respect, are more faint than in the Carnatic, and I believe that they are less perceptible in most of the southern pro-

vinces. In speaking therefore of the general utility of the Hindoostanee language, it may be proper to qualify it by an exception with respect to the judicial department, particularly in the northern Circars, and in the provinces south of the Coleroon; for I doubt that a person possessing a knowledge of the Hindoostanee dialect alone would be competent to discharge the duties of a judge in those districts."

The writer of the foregoing letter, Mr Webb, is since dead, and my late pupil, Mr Jonathan Henry Lovett, is, alas! no more, having died about a year ago in his passage from India, deeply regretted by all who had the happiness to know him.

If a knowledge of the languages of Europe has ever been deemed requisite for an accomplished officer, how much more so will the general language of India be to every military man in that region, where he may often command bodies of Sipaahees, and always has to deal with the people at large, all of whom will pay more or less respect to the person who speaks their vernacular speech, the most or least like a gentleman among them. This consideration itself should prove an adequate stimulus to

every reflecting youth, who means to try his fortune as a soldier in the East ; to say nothing of the risk he constantly runs there of losing his life, by some dangerous blunder or other, when on emergencies giving the word of command to his men. In the war against Teepoo Sahib, conducted by the brave Cornwallis, on a very critical occasion, an officer, in ordering his men to move a little to the right, unfortunately said, huto ! instead of, dubo ! and the Sipahes fell back in a manner that must have exposed a whole army and their distinguished leader to inevitable destruction, had not the mistake been immediately rectified, before its ruinous effects became seriously perceptible by that contagious communication, which is generally the bane of an Indian army.

That I may not be accused of interested singularity in my notions about the current language of India, I shall subjoin an extract of a letter, which I lately read with great pleasure and satisfaction, from an old experienced brave officer in the service, to a young gentleman on his arrival there, and which I deem the most honourable testimony, though not intended as one, in my

behalf, on the present occasion, and no less creditable to the writer himself, but whose name, however, I cannot use the freedom to mention.

“ I advise your endeavouring to *qualify* yourself for the *native line* of the service, by attention to the *common language* of the country, as soon as possible. An officer going into a *Sepoy battalion*, as of course will be your lot, perhaps soon, *without understanding the language*, is not only *useless to the service*, but makes a very *ridiculous figure*; and I strongly recommend, *as an amusement* in your *leisure hours*, the study of the *Persian language*: you will have a good deal of *spare time* upon your hands, and you may be assured you cannot employ it in any manner that is likely to be so *profitable* to yourself: sooner or later the knowledge of it always leads a man to some advantageous situation, and, at any rate, you will feel a satisfaction in having qualified yourself, and put it in the power of your friends to serve you, should an opening present itself. You will pardon the liberty I take in giving you these hints—I wish I had any thing better to give you.”

A very deserving scholar of mine, who is now rising high in the civil service at Bengal, arrived during my residence there, after he had learned the Persian pretty well at home. At first, like all Persian students, he felt no inclination to study the Hindoostanee, and kept away from my class accordingly, though his pronunciation, as an orientalist, was very incorrect, and might to this day have remained so, in spite of his rapid advancement in both Persic and Arabic lore, had he not met with a circumstance that at once made him think and act boldly for himself. One day, our Persian tyro was desired by a constable, in the streets of Calcutta, to attend as one of the jury at a coroner's inquest, then sitting on the corpse of a person who had been killed on the road by a carriage driving over him. He obeyed the summons, but was surprised to find that the witnesses spoke nothing but Hindoostanee or Bungalee; and his Persian tongue proved of so little use, that it might as well have been in his pocket as his head, for not one of the party either spoke or understood that language. This accident opened the young man's eyes most effectually; he very ingenuously stated

the case to me himself, and commenced the study of the Hindoostanee forthwith. His progress was rapid in it, and I have since learned, with great pleasure, that he finds his intercourse with the Hindoostanees very much facilitated, by the instructions he received from me, in the popular language of the East, without a real knowledge of which he would now be often puzzled to transact business of the first importance with the natives of India. This gentleman's case, and some others, have been produced by people who differ from me on this head, to show that the Arabic and Persian languages ought to be acquired first, as a necessary prelude to the Hindoostanee ; but the very same effects would follow, were proficient in the Hindoostanee to prosecute the study of those tongues ; with this difference in their favour, that in the mean time they could converse with the natives on all subjects in their vernacular speech, which alone is an object of great consequence to nineteen of twenty that proceed to the East Indies.

Nothing will accelerate the student's real progress so much as an early discrimination of words into Hinduwee, Farsee, and Uru-  
bee, which can in general be done by ad-



verting properly to the alphabet of each language separately, when studying them in the Orthoepigraphical Ultimatum lately published, and noticed in page 50 of this Work. AH words that have bh, kh, &c. d t r, must be exclusively Hinduwee; those wherein ch p zh g e o occur, cannot be Urubee, while such as have s s h kh z z z z zh t a u i o f q never are Hinduwee. Certain letters, as well as particular forms, like tufseel, katib, zarib, &c. in page 413, commonly show that a word is Urubee, instead of Farsee or Hinduwee.

There is one difficulty in acquiring all languages, and particularly those of the East, against which the scholar ought early to be put on his guard, namely, the want of coincidence in many instances between his own and the Hindoostanee, contrasted with its actual existence in a number of others. Thus, uch-chha, *good*, in both, applies to men, things, and abstracts, as *a good man, a good house, and a good notion*, these can therefore bear the same adjective in Hindoostanee; bareek, *fine*, on the contrary, are as much at variance as possible, unless when we restrict it to *good* alone. We say, a correct *man, book, &c.*; the natives of India

would, on the contrary, use a very different word for each to express the idea intended. We talk of strong tea, meaning *astrigent*, *bitter*, &c. while by a strong horse, *bodily strength* is clearly implied ; but in Hindoostanee, were a person to call for muzboot cha, merely because he can say muzboot ghora, a *strong horse*, he would be considered a perfect *ignoramus* by his servants, who generally say kurwa cha, i. e. *bitter* or *strong tea*, taking the leading quality denoted in most things by our general word strong. These observations may be extended amazingly, but must now be left to the learner's own sagacity.

The ludicrous, dangerous, and obscene blunders that must be daily committed, by bad and careless pronouncers of the Hindoostanee, is certainly one of the principal reasons for its being so long neglected and superseded by the Persian, in our diplomatic *viva voce* intercourse with the Indian courts, where that language is colloquially as much foreign as French is now at St James's ; and I will hazard the assertion, that for one Hindoostanee who thinks in Persian, there are millions to whom it is quite unknown.

Among a thousand proofs on the intricacy of pronunciation, the following may suffice: *bhāee, a brother*; *baee, a lady, courtesan, pox, rheumatism, &c.*; *bhūee, friend!* *buhee, she floated, also a ledger*; *bahee, she pleased*; *bihee, a fruit*; *buyi, selling*; *bayi, a seller*. In treaties with the Rajas, the word *baec*, meaning a lady of rank, may be met with distorted to *bhy*, probably from some misconception of the Persian diplomatist employed in the negotiation, on the true import and pronunciation of the word *baee* in question, though it seems clearly the feminine form, by elongation of *ba*, often *bee*, whence *beebec*, so well known in the East Indies.

While Hadley lived, there might have been some charity in permitting him to levy a small contribution on his countrymen destined for the East; but since his death, it is consistent neither with reason nor justice, to suffer in silence a continuance of the imposition, in every sense of the word, any longer. How any person can be yet found fool-hardy enough to risk successive editions of an erroneous and pernicious performance is wonderful; but it is still more so to find a single abettor of

Hadley's jargonic labours, after so much has been done for these some years past by Marquis Wellesley in the cause of oriental literature, on sound principles, the very reverse of every thing yet published in Hadley's name. I feel no hesitation in here warning my readers against his catchpenny performance, unless they wish to purchase it for the sole purpose of exposing and detecting the string of errors and absurdities, of which it is composed, from one end to the other, by way of amusement during the passage to India, while contrasting the whole with this Essay of mine.

To vindicate the severity of my animadversions, I shall here insert my Hindoostanee translation of Hadley's famous story ; but, in justice to me, no attempt will I hope be made to read it to a native, until my orthography has been acquired, by giving every letter of the story the very individual sound it possesses in my Hindêe-Roman system. The reader will also be pleased to recollect, that the English of this tale will be found in the late Captain Hadley's book, for the style of which no body can justly hold me responsible, though I certainly have made the Hindoostanee agree with it as

much as possible. As the subjunctive or conditional mood and its tenses to beginners are more formidable in appearance than reality, I would advise them to compare my mode of expressing these here with others, and to recollect the great use of the present participle or tense, without its auxiliary signs, on all occasions of this kind. Few people will conceive this sentence, "Had I then been in Europe, I would not have allowed my brother to come to India," so very simple as it in fact is. Suppose the reader tries his own skill in Hindoostanee, before he looks at my version of it—Jo mucḥ cos wuqt wilayut meṇ hota to upne bhāṇe ko Hindoostan meṇ nu ane deta. An adept will at one glance tell why the conditional jo is used and cos inflected, the utility of the illative or consequential to, and the reasons for upne being preferred to mere, as well as the use and nature of the permissive compound ane deta. It is by such phrases as the above, that the natives can in a moment discover, whether the person speaking to them is well versed in their language or not. Several instances of the same nature occur in the story as I have given it, which the reader may put to the test of

experience whenever he pleases, as I have not the smallest idea of flinching from any ordeal that may be proposed on this subject.

Urubee qışsu Hindoostanee zuban men.

oos Padshah kee Betee uor oon Shahzadon ka jo  
oos ke یشق ke mare sufur ko guye the.

Teen suo burus hooe ki ek burā duolutmund Padshah Man Singh nam, Bungale men tha; ooske lakh suwar, nuo suo oont, pundruh suo hathee ruhen, ooskee ek buree khoob-soorut betee thee, jis kee khoob-soortee kee dhoom buhoot moolkon men puhonchee. Teen bhaee Shahzade buhoot uch-chhe oospurāshiq hooe, uor ooske bap se ooskee shadee kee durkhwaast dee—Padshah ne upnee lūrkee se kuha—In teenon Shahzadon men se ek upne byah ke waste pusund kuro,—Shahzadee ne bap ko juwab diya, we sub mojlhe burabur hueñ jis se ap kee murzee ho; ooshee se muen shadee kuroongee,—Tud Padshah ne upnee uql se yih munsoobu thuhraya.—Shahzadon se kuha, toom to merce betee ko chahite ho; pur oosne upnee pusund hum pur muoqoof rukhee hue; mera hokm sono—Toomhen teen muheene ka sufur kurna hoga; is men jo kee ooske waste buhoot uch-chha toohfū lawega, uor woañ toohfū oos lūrkee ke liye fajidu rukhe, soee oosse shadee kurega.—Khuer teenon juwan Padshah ko mojra kurke batur nikle; kisee sura

men jake apcos men yih qurar kiya; jub muheena tumam ho to isee sura,e men awen upna upna toofu apcos men dekhlawen.—Jo kuha so kiya, phir ooshee sura,e men ek jugih hoo,e, bure bha,e ne ek doorbeen upnee ankhi pur rukh-ke kuha, jo muen upnee pyarce ko dekhi sukta tuo kya khosh hota etne men uchanuk pokar ootha, hue! hue! kya boora nuseeb hue humara, jis Shahzadee pur hum ne moohubbut se dil lagaya tha so wot to isee dum murtee hue—Tis pur munihla bha,e bola dekho yih sheeshee is men imrut hue yuune abi huyat, jo is wuqt men wuhan puhoonch sukta to ose muen bhula karta—Phir chhoti bha,e ne khoshhee se kuha lo dekho yih ghaleechu hue is pur jo hum buethen uor juhan kuhcen jaya chahen, ugur lakh kos ho tuo bhee ja suken.—Teenon Shahzade galeeche pur buethkur pul marte os ke khilwut khane men apuhonche; Shahzade ko to imrut ka ghont peetehee aram hoo,a, charpa,e pur oot buethee—Tub yih teenon apcos men jhugurne luge uor Padshah ke roo bu roo guye—Upne sufur ka uhwal uor pichhlee huqeequt sub kuh soona,e. Padshah ko,e dum choop ruha, phir sochkur kuha—such hue juese toomhare toofe wuesee hee toomharee khoobiyan huen, kyon ke doorbeen wala jo meree betee ko nu dekhta tuo oske hal kee khubur kyon kur toom eehan miltee, ugur ghaleeche ka malik toom ko eehan nu lata, to 'kis turih ate: uor imrut bina toomhara ana bhee eehan koochi

kam ka nu hota;—is liye toomhen paṇsa ḍalna hoo, a Shahzadee ke waste.

The English version may be taken from Hadley, or the scholar can hereafter try his own hand upon this story, as advised in page 453, and on the plan proposed in xxxvii and 112.

While I shall consider it as a most laudable effort to compile a naval vocabulary, as recommended in page 392, the learner must recollect, that any thing of this sort will be very far beyond his strength in the language for two or three years, as a great deal of explanatory circumlocution must take place between the Lushkurees (Lascars) and himself, before any thing can be put down as certain in such a work. Both parties must be liable to innumerable misconceptions, that nothing but great skill in the Hindoostanee can avoid and rectify completely, which can be accomplished by an experienced linguist alone, who has sojourned some years at least in the East Indies. All questions or observations, abruptly introduced to the natives there, puzzle them amazingly, though the same remarks, cautiously made, and progressively unfolded to



their view, often appear easy in the extreme, and lead to a mutual understanding immediately. So many materials have been collected in these sheets, to form a rational etymologist, that every acute mind will insensibly become one during his career in the Hindoostanee. alone, more especially as most words in that significant speech may be traced very satisfactorily to their origin or root in the Sanskrit and other languages. This process will be quickly attained by considering the initial, medial, and final portions of words attentively, and at the same time adverting to the euphonic mutability of letters, in the various and ever varying forms they assume in all languages. I am not very certain that the words *disease* in English, and *chapeau* in French, will strike every eye at the first glance as compounds of *dis*, without, and *ease*; of *chat*, a cat, and *peau*, skin; but I may safely take it for granted, that my more intelligent readers will hardly dispute the point, when reminded, that we call a *hat*, a beaver, on similar grounds. In such etymologies, supposing even that they are false, the bare exercise of the juvenile mind upon them is productive of much benefit,

giving to words a sort of local habitation and a name in the memory, which otherwise they cannot possess, and consequently too often pass away without leaving a vestige behind. Puhay signifies *a hill*, but when we analyse it as puh, *the dawn*, and a:, *concealing, covering*, into the *dawn-hider*, which, in a flat country, it might be called, there is very little chance of our ever forgetting the word puhay again, whether the deduction here be right or wrong. On similar principles puhul-wan, *a champion*, or the *first man* who comes out to brave the enemy to combat; even puhul, puhla, *first*, may be deduced from puh, since the *dawn* of day would very naturally present itself to the mind of man, as a primary point of time to reckon from. I am aware that etymological deductions have been laughed to scorn, from the frequent abuse of this rational exercise of our mental powers, but where is the art or science that has escaped gross perversion and misuse any more than etymology, which will, at no distant period, break through the gloom of prejudice and misconception, and, with the never-failing light of truth and reason, carry conviction to every thinking breast. The want of

thought in most schools, is owing to the great stress which is very absurdly laid there upon memory only ; the mind and judgment are consequently as little improved, after some years of memorial drudgery, as if they really required no care or cultivation whatever ; the consequence naturally is, that few people retain, after five or six years, any more of their classical lore than barely enough to constitute them tolerable etymologists in their own tongue, though probably not a little defective in its grammar. Were youths very early taught English grammar and arithmetic ; were they often obliged to complete sentences, taken progressively from different authors, in which a few of the leading words were purposely omitted, they would much sooner reason and think seriously on their studies than people are aware of ; and their real proficiency would, in general, so far surpass our most sanguine expectations, that I would stake every thing on the successful issue of an experiment founded on such grounds. See the Second Volume when published, also pages xxxvii. 111, 112, and 137, of the present or First.

The references from one part of the Work to another, are often made with the view to impress the subject more completely on the mind, and, in some cases, to let the scholar reap the fruits of his own diligence, by discovering a few omissions, which he cannot possibly find out, unless he reads and weighs every part with more than ordinary assiduity. In this event he certainly will catch me apparently tripping, and be thereby enabled to correct some errors purposely left for the due exercise of youthful reflection upon them. It would answer a very good end, were the letter a in rat, *night*, pat, *a leaf*, written in pencil upon every beginner's thumb nail thus, *awe*, that he may not make a little animal in English out of the first, and an Irishman from the second monosyllable, by not calling them raut, paut, with the long *awe*, but *rat*, *pat*, like a true Englishman, which will never do in the Hindoostanee, where a broad spoken Caledonian Sawney is much more at home, and cannot fail soon to acquire a just pronunciation. I would also recommend my e to be nailed on the memory from the first, in the same manner as ai, that *oil*, *bed*, *a cane*, may be read

as *tail*, *baâc*, not as *tell*, *bed*. The short *ä* that I express by *u*, should be put down likewise, to prevent its ever becoming *you* or *oo*, which otherwise it will be very apt to prove in most mouths, till fairly broken in to this letter's common sound in *sun*, *run*, *must*, *up*, *under*, &c. In this manner the reader may have every troublesome letter in my Hindee-Roman scheme, literally at his finger-ends, before he leaves the alphabet, that they may never afterwards puzzle him in their application to the words of the language ; and as this is half the battle in acquiring the Hindoostanee, as a useful living tongue, I hope the hint will not be lost on those pupils who are resolved to learn it well, by studying the subject from page 2 to 50, as it deserves. The inspired series in page 3 should be acquired by heart, till perfectly easy and familiar to the learner, who ought at once to call every letter by the simple names they bear in my scheme.

In acquiring the Hindoostanee, through the medium of these sheets, the learner will find it his interest to go entirely through them in a cursory manner, that he may im-

mediately possess a tolerably accurate idea of their contents in general, previous to that particular, reiterated perusal, which alone is calculated to stimulate thought and reflection to an adequate comprehension of every essential part, which ought to be indelibly imprinted on the memory, rather as the produce of intellectual exertion, than of mere parrot-like efforts by a thoughtless school-boy.

During the first six months residence in India, I have seldom known the attendance of a native teacher or M<sup>oo</sup>nshee upon a scholar produce much benefit; on the contrary, except in the mere pronunciation of a few letters, such interference generally does a great deal of harm. To those readers who will so far confide in my judgment, as to follow my advice, I shall candidly impart it by desiring them in the above period, or previous to their departure from home, to acquire, if possible, the difficult sounds from some of their well informed European friends, and at the same time to make their selves complete masters of every word and rule in this Volume at least, before they sit regularly down to study the language with any M<sup>oo</sup>nshee. Indeed if

they can prevail on their selves to include the Second Volume in this counsel, they never will have cause to repent such precaution, as it may save them much vexation, trouble, disgust, a great deal of time, and even some cash, on the score of native instructors, of whom not one in a thousand has sufficient ability and sagacity combined to conduct the studies of a student with propriety and effect in the Hindoostanee, or any other oriental tongue. If the assistance, however, of such men be in the beginning unavailing and tormenting, the aid of the vulgar among them, who have a smattering of English, is still more pernicious and delusive; every scholar, therefore, who intends ultimately to make his self a proficient in Hindoostanee, will find it his interest in many respects to believe, that I expect no adequate advantages which can instigate me to mislead and deceive him in any pursuit of this kind, by communicating my undisguised sentiments of these people, on the present occasion, and by deprecating all such premature equivocal aid accordingly.

I may now conclude with the Advertisement, which has long been published with

a list of my books, as a perusal of it may still remove some prejudices against the Hindoostanee, as the most useful language in the East.

That gentlemen going to India, under the auspices of the Honourable East India Company, may not plead ignorance of existing regulations concerning their servants' acquirement of the oriental languages, the following extracts from the public orders of the Governor-General in Council at Bengal, are now laid before them.

*Fort-William, Public Department, December 11.  
1798.*

“ The Right Honourable the Governor-General in Council, considering that the due administration of the internal government and affairs of the Company in Bengal, requires that no civil servant should be nominated to certain offices of trust and responsibility, until it shall have been ascertained that he is sufficiently acquainted with the laws and regulations enacted by the Governor-General in Council, and the several languages, the knowledge of which



~~as required for the discharge of the re-~~  
~~spective functions of such offices :~~ His  
*Lordship in Council* hereby apprizes the  
civil servants of the Company in Bengal,  
that from and after the 1st of January 1801,  
no servant will be deemed eligible to any  
of the aforementioned offices, until he shall  
have passed an examination (the nature of  
which will be hereafter determined) in the  
laws and regulations, and in the languages,  
a knowledge of which is hereby declared  
to be an indispensable qualification for such  
respective offices.

“ The languages, a knowledge of which  
will be considered requisite in the several  
offices in the judicial, revenue, and com-  
mercial departments, are —

“ For the office of judge, or register, of  
any court of justice, in the provinces of  
Bengal, Behar, Orissa, or Benares, the Hin-  
doostanee and the Persian languages.

“ For the office of collector of revenue,  
or of customs, or commercial resident, or  
salt agent, in the provinces of Bengal or  
Orissa, the Bengal language. \*

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\* It has been generally allowed, that a judge in Bengal  
should also know the local dialect of that province ; nor can

“ For the office of collector of revenue, or of customs, or commercial resident, or agent, for the provision of opium, in the provinces of Behar or Benares, the Hindoostanee language.

G. H. BARLOW,  
*Secretary to Government.*”

*To British Officers, and Gentlemen of every description, proceeding to India.*

Since the above orders were published, a more regular System of Oriental Education has been adopted by the Bengal government for the civil and military establishments at Bengal, Madras, and Bombay ; in all of which, the Hindoostanee (or Moors) has been justly considered an object of primary acquisition and importance, and taught accordingly to all writers and cadets on their arrival in India.

A knowledge of the Hindoostanee is not only essential for every stranger in British India, who must have a personal commu-

it be denied, that the collectors, &c. there, would be greatly benefited by adding the Hindoostanee and Persian to the Bengal tongue.

nication with the natives at large, but, moreover, paves the way for the speedy acquirement of the Persian and other oriental tongues, in that country, where alone they can be generally learned, as local classic languages, through the medium of the Hindoostanee, which is the vernacular speech of the people, and necessarily of all the Moonshees, or native teachers, in Hindoostan.

In the armies, maritime, and domestic affairs of India, no other language than the Hindoostanee is universally spoken or understood; nor is any other required from the cadets now studying it and tactics at the military academies, lately established in the three presidencies of Bengal, Madras, and Bombay.

As several modern and ancient tongues may be deemed both useful and ornamental to men of liberal education in Europe, the Sunskrit, Persian, Arabic, &c. will prove equally so in India; but it should always be recollected, that to every person there, the Hindoostanee is no less indispensable, than a knowledge of English evidently is to the inhabitants of the United Kingdom; and consequently should be treated as

the most requisite qualification for gentlemen bound to the East Indies; because they will sooner or later find, that, comparatively, the learned languages are secondary considerations, which may be afterwards acquired in India, with greater facility, less expence, and much more effectually, than they can yet be attained in this country.

If the above reasoning be founded in facts, well known and established for some years past both at home and abroad, the public may reasonably hope, that the oriental departments of the civil and military colleges at Hertford and Marlow, will speedily embrace the Hindoostanee as an object of the first consideration to the students destined for India; since we must admit, that however learned our British judges, civil and military officers, might otherwise be, they would all prove now-a-days wholly unfit for their respective offices in our country, without an adequate knowledge of their mother tongue; and the Hindoostanee being exactly to India, what the English language is colloquially to the United Kingdom, or what the Turkish is to that empire, the inference is so very plain, that he who runs may read.

To students who wisely commence their oriental career with the grand popular speech of India, which has hitherto been very undeservedly superseded by the Persian, while degraded and misrepresented under the absurd term of Moorish Jargon, or Moors, all the Works enumerated in the Catalogue will necessarily prove of the highest utility and importance, either at their outset or progress through the most useful, to beginners, of all the Eastern tongues.

Those Publications most essential are inserted first, that should circumstances render economy unavoidable, even in such purchases, three, four, or five only may suffice, till the student can in India more conveniently supply his self with the rest, also procureable there, as they become requisite in the course of his more advanced studies, at his own expence, when not less willing, and probably more able, to defray every progressive charge of this sort.

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THE  
RUDIMENTS  
OF  
HINDOOSTANEE GRAMMAR.

THE present performance being expressly intended for the two-fold purpose of teaching any student to acquire an accurate idea of the grand popular language of Hindoostan, by solitary study himself, and of qualifying him also to instruct others, during a passage of some months to India ; it is my intention to be as explicit and intelligible on the subject of pronunciation as the nature of the work will admit. In this place it becomes my particular duty to warn the learner against the very common practice of neglecting to read the preface ; because a perusal of it alone can obviate some difficulties, which may otherwise occur in these sheets, and should be considered as the indispensable preliminary step to a due knowledge of the

nature, utility, application, and extent, of their contents. After this warning, the scholar who shall despise it, must rather blame Himself than Me, for the obstacles he may yet encounter in the acquisition of a most useful tongue; which, I am convinced, may be attained with great accuracy from a work like the present, if due attention be given to the following rules or first principles of Hindoostance pronunciation, elucidated and explained by the Roman Letters, so modified as to discriminate and express, not only the orthocopy, but the orthography of each word in the original character.

The Hindoostanee alphabet, like the excellent abecedarian system of the Hindoos, as far as the mere sounds of the letters are concerned, may be here arranged, as nearly as possible in their natural order of enunciation, organic affinity, and consequent interchangeability, for every purpose of pronouncing the language in India, with the utmost precision and effect; but without servilely following the Sanskrit alphabet in every part.

## VOWELS.

3	cull u	kill i	wool oo	} progressively the shortest possible sounds of—		
5	call a	there e	keel ee	cole o	cool oo	} all very long.
2		chyle ue		cowl uo		} diphthongs.
3	hull hu	young yu	word wu	} semivowels.		

13

by which the whole of the foregoing vowels may be thus

*expirated,* hu hi hoo ha he hee ho hoo hue huo  
*inspired,* uh ih ooh ah eh eeh oh ooh ueh uoh  
 yu yi yoo ya ye yee yo yoo yue yuo  
 wu wi woo wa we wee wo woo wue wuo

## REMARKS.

The Roman letters, in the present scheme of writing the Hindoostanee, preserve almost the same powers they actually possess in the Latin language, agreeably to the Scotch pronunciation, and in the most common unexceptionable combinations and sounds in our own tongue.

No *mute* nor superfluous characters ever occur at the end, nor in any other portion of a word, and two Roman letters are never used to express a sound which can be conveniently effected by one. There are in all forty-nine useful combinations, letters or sounds in this language, agreeably to the foregoing and following sub-division of the whole, in which, for the conveniency of the learner, all the vowels are illustrated by examples; the consonants are in general self-evident; but, where this is not the case, the subsequent prospectus will remove every doubt on the subject.

u is *invariably* the short ă or u in up, fun, sun, never sounded like oo; purdu or părdă, *a curtain*, therefore, cannot be purdoo, nor can moonshee, *a teacher*, goolistan, moosulman, become, with any propriety, gullistan, mussulman, as they are generally pronounced by persons who have not learned those words correctly from my works, or in India.

In no instance can u have the sound of our pronoun *you*, because such a word in this work would be written as in page 3, *yoo*; the scholar must therefore never call

u (my very short ă) either you or oo, yoo being in fact the name of the letter which has with us, very absurdly, the various powers of oo oo you, while in this work its name u, and sound ă, are alike consistent throughout.

i & oo being respectively the shorts of e ee, and o oo, is the reason of only three short to five long vowels above.

a must, at first, be prolated like the word awe, until the learner's own ear can discriminate when and where the medial sound, between the extreme long ā and short ă or u, will be most proper.

e resembles ai in hair, pair, fair, pain, rain, &c. ; but the medial shades of this letter, and ee, till they fall into the short i, must be acquired by practice only ; I have, therefore, as in u a, marked in my system merely the extremes of short and long vowels.

ee as in bee, see, lee, fee, heel, feel, keel.

o always very long. } As e and ee are to i,  
oo the longer the better. } so are o and oo to oi in  
the Oriental tongues.

ue composed of ă and e, sounded like the organ of sight, eye, or as ui in guide, guise.

uo reversed by us in *our*, *how*, &c. ; which, formed agreeably to the order of the component parts of this diphthong, ought to be uor, huo ; thus *when* ought clearly, on similar principles, to be written hwen, or hooen, as Dr Lowth expresses it.

h the perfect aspirate, either before the vowel or after it, as ha ah, in both situations to be as distinctly expressed with the expiration ha, and the inspiration ah, as b is in ba ab both fully sounded and heard.

When h follows any consonant so bh<sup>ia</sup>,cc, *a brother*, it should always have the full expiration, unless denoted by the subservient h of which we shall treat among the consonants, page 9.

y like h and w, rather a consonant than a vowel, though i e and ee before each other, or a, &c. are very apt to become y in most languages, and *vice versa*.

w as y and i e ee are to each other, so is w to o oo uo ; the series yu yi yoo ya, &c. wu wi woo wa, &c. may therefore be also represented as iu eca ooa, &c. recollecting that the hiatus is generally prevented by the change to yu ya wa, &c.

## CONSONANTS.

6	bu . bhu	pu	phu	fu	vu	} labials.
	b bh	p	ph	f	v	
5	ngu	nu	mu	lu	ru	} liquids and nasals.
	nkngn	n	m	l	r	
6	tu	thu	du	dhu	ru	} palatials.
	t th	d	dh	r	rh	
4	tu	thu	du	dhu		} dentals.
	t	th	d	dh		
4	su	shu	zu	zhu		} sibilants.
	s	sh	z	zh		
4	tshu	tshu	dzhu	dzhu		} dento- sibilants.
	ch	chh	•j	jh		
7	ku	khu	khu	gu	ghu	} gutturals.
	k	kh	kh	g	gh	

36 consonants } distinct sounds in the Hin-  
 13 vowels &c. } doostanee alphabet, the name  
 — being in all and power of which individu-  
 49 letters with } ally are as much alike as pos-  
 sible; our letter h or aitch, as it is most absurd-  
 ly called, being simply termed hu, a breathing,  
 du also standing for delta, gu for gama, &c.  
 though the particle kar may be subjoined to the  
 whole; so ukar, ikar, akar, &c. bukar, hukar  
 &c. as in the Hinduwee alphabets.



From the foregoing paragraph the reader will now perceive, that the series bu ḅhu pu p̣hu, &c. ngu nu mu lu ru, &c. exhibits the name of each letter unconnectedly as such, while b ḅh p p̣h ng ṇ ṇ̣ m l r shows their sound or power connectedly, in the formation of words. Among the vowels the name and power may always be alike, but with the consonants it must, for obvious reasons, be otherwise, as here illustrated from the Oriental alphabets, which, like our own, require one vowel at least to give utterance to the consonants, as their name implies.

The consonants might be named by any of the vowels as auxiliaries, as well as by u, were not this the shortest sound of a, invariably inherent in the whole of the Nagree or Hindoo-stance consonants. The vowel might also stand on either side subserviently, as bu, ub; da, ad; fi, if; pec, eep, with sufficient effect in any uniform system. Our alphabet partakes of both principles, as bee, dee, ef, el, perhaps to distinguish the *mutes* from the *liquids*, among which *ess* might be included, were this at the best, either a very consistent or convenient arrangement in any alphabet.

The ten expired letters, ḅh p̣h ṭh ḍh ṭh ḍh cḥh j̣h ḳh g̣h, seem peculiar to the Hin-

doos, of which we can form no other idea, than by frequently repeating the following, and such words as I have exhibited them, in this place: viz. a-ḅhor, a-ḍhere, u-pḥill, chur-cḥhill, nu-ṭhook, mil-ḳhouse, do-g̣house, or by contracting them thus, ḅhor, ḍheer, ṭhook, cḥhill, ḳhuos, g̣huos, &c. and ringing the changes with this aspirated pronunciation, until it become quite familiar to the scholar, which it must be in the course of two or three days devoted to this essential exercise, in the very threshold of Oriental orthoepy, to prevent the most dangerous mistakes.

The expires ḳh g̣h above must be most carefully distinguished from the gutturals kh gh explained below, because the h in these last and sh zh ch is a mere subservient to express a sound for which we have no character in our alphabet, not less defective in ch sh zh, though possessing the simple character j to denote the compound sound of dzh.

n as a nasal before j k g and t or d, requires no particular mark, sounding exactly like our own letters nj ng nk nt, &c. in *change*, *rung*, *sunk*, *want*, &c. but elsewhere it is the French nasal when marked ñ. Preceding

the labials it becomes, as in most languages, m.

- r should be every where expressed by a perfect vibration of the tip of the tongue on the upper teeth, as in the word *l'amour*, which few Englishmen can express well, though the Scottish and Irish find no difficulty whatever.

t & d are formed by carrying the tongue forcibly against the roof of the mouth, while articulating the common dentals t and d of our own alphabet, which are as much softer than ṭ ḍ, as these are harder than the oriental ṭ ḍ, formed with a slight protrusion of the tongue between the teeth. Tub, duck, do; tube, duke, dew, due, will convey a tolerable idea of the difference between palatials and dentals in the eastern tongues; the ṭ ḍ of the four last, even with us, being much softer than in the three first: for in fact some people seem to soften the liquified ḍ and ṭ with us, so far as to say, tshube, jook, jew for due, &c. The lisp of children, and others, will convey a tolerable notion of the very soft dentals ḍ ṭ in question, as essential sounds in the Oriental tongues, which require the utmost assi-

duity and practice before the learner can perfectly comprehend or express them in the Persian and Hindoostanee languages:

d frequently becomes a very harsh palatial r; thus ghōra, *a horse*, properly ghōḍa, though very seldom so pronounced.

th in *thin* and *thine* does not occur in the alphabets of India, though the Arabs appear to possess similar sounds among their letters; th is therefore uniformly as in hothouse, *quasi* ho-tḥuos, according to my system in page 9, already explained.

s sh z zh are to each other as they stand in sin, shin, seize, seizure or seezhyoor, the h here being a mere subservient letter, as in gh kh ch, with no aspiration whatever.

ch j called dento sibilants to shew their component parts as dentals and sibilants, which might be denoted by tsh dzh, were these not more complex than our own soft ch in church (tshurtsh), j in judge (dzhudzh), to which, if due attention be paid now, the reader will never hereafter frenchify the j of just (dzhust) to zhust, as he will probably do at first, until frequently apprised that our j in jam (dzham) is composed of the dental d and sibilant zh, stated above.

kh is the rough guttural k pronounced in the very act of hawking up phlegm from the throat, which becomes tremulous and ruffled, while the root of the tongue is with it forming the sound required. This letter is familiar enough to the Scottish and other northern nations, but very troublesome to the English, who should first try it in mukh, lukh, nukh, &c. before attempting it in khum, khul, and so on.

gh is to g gh, what kh is to k kh; consequently, the guttural Northumberland r, heard in the act of gargling the throat with water, as ghu, ghu, ghu; mugh, lugh, rugh, are much easier than ghum, ghul, &c. which learners will confound with gum, gul, &c. until the burr in the throat, as it is called, be duly acquired from some person who has this peculiarity, and who would call the word roolam, ghoolam, *a slave*, very properly, instead of goolam, as those do who have not acquired the gh accurately.

q or our k articulated by raising the root of the tongue simply towards the throat, which must not be in the smallest degree ruffled, as in forming kh, or gh. The q

may consequently be styled a deep but liquid lingual letter, produced by clinking the root of the tongue against the throat, so as to cause a sort of nausea. The same sound will be recognized when pouring water in a particular manner from a long necked guglet, as the liquid decanting may represent the lower part of the tongue acting upon the throat or neck of the vessel in question, unruffled by the water gushing from it. A few efforts will soon fix the q in the memory and on the organs of speech, perhaps at the expence of a slight nausea at first.

The vowels, particularly such as are homogeneous, either in quantity or quality, are very interchangeable; and this holds good among the consonants also, even sometimes where affinity is not very striking, as in *ŷ j* and *g, l n* and *s, m b* and *w*.

The learner should recollect that *c* is never used but as a subservient in the combination *tsh ch* already explained.

To prevent letters coalescing, the *,* is often inserted between them, that *ee oo nk ng sh zh* may be distinctly articulated, when necessary,

as two separate sounds; so, e<sub>e</sub> o<sub>o</sub> n<sub>k</sub> n<sub>g</sub> s<sub>h</sub> z<sub>h</sub>.

The number of syllables in a word is commonly regulated by the number of vowels. When two consonants intervene, they should be divided, ad-mee, *a person*; but if one only, it goes to the last, pa-nee, *water*, ba-hur, *out*, sa-yu, *shade*. This holds good likewise when the consonant is expired, whence du-k<sub>h</sub>un, *the south*, not duk-hun, unless to teach a beginner to sound the h in this word, that he also may not miscall it deccan! as is generally done. Sometimes two consonants meet as in English, gurm, *warm*, fuṣl, *season*, swamee, *lord*, pran, *life*, though among the illiterate pronounced rather as gurum, fuṣul, puran, &c.

The Prospectus of such letters and combinations, agreeably to their invariable power in the Hindloostanee language, as can be farther illustrated by English examples, and which the reader might still otherwise mistake, may have its uses in this introduction. I have therefore exhibited it, in so obvious a manner, that no one acquainted with the English language can possibly misconceive the particular sound adopted from that tongue.

## PROSPECTUS.

y	yu	} always sounded as in	yawn, yoke, your, &c.
sh			shin, ship, rush.
the French j or g	} zh		pleasure, <i>i. e.</i> pleazhure.
tsh	ch		church, rich.
dzh	j		jugular, judge, (juj).
ph			uphold, uphill.
g	hard		jugular.
nk			sink, brink,
ng			rung, sung.
n			sans, bon, in French.
th			hot house, nut hook, as the th of <i>thin</i> and <i>thine</i> are not used in Hindoo- stance, see page 11.

For the vowels and diphthongs consult page 3, and always consider u, short *ă*; a, long *ā*; i short, and ee long, in every situation; while the two diphthongs, ue and uo, are ever to be treated as the ui or y and ou in *guide*, *gued*; *dry*, *drue*; *our*, *uor*. Sans and bon will shew the sound of the nasal ṇ, which is so common in the Hindoostance.

U in *purdu*, a curtain; a in *rat*, night; e in *bed*, (baid) scripture; ue in *uesa*, so; i in *mila*,



found; the hard *g* in *gunge*, o *ganges*! and perhaps a few others, are very liable to be misconceived by a mere English reader, who does not seriously attend to the fixed invariable power of such letters in pages 3, &c. *q. v.* before he attempts to derive any real benefit from the present plan; I am therefore under the necessity of inculcating again and again the present unavoidable retrospection to the letters and their sounds, to prevent all future disappointment on that head, if possible, before the student can commence the reading of sentences or dialogues, with any satisfaction to himself or advantage to those who may hear him.

*Recapitulation, or General Rules for the Accurate Pronunciation of the Letters, intended chiefly for the guidance of those Scholars who may wisely confirm their own Knowledge, by generously instructing others in the grand Colloquial Language of the East, previous to, or during the Passage to India.*

1. EVERY short vowel must be constantly sounded as short as possible.

2. All the long vowels in every situation ought, especially at first, to be pronounced as full, long and broad, as the learner can well sound them.

3. The soft *d t r* cannot be softened too much, and the harsh *ḍ ṭ ṛ* can hardly appear enough so, till their opposite natures be sufficiently understood from practice, and a sedulous retro-spection to page 10, where the nature of these letters is more fully discussed.

4. Those, viz. *d t r* are formed by bringing the tip of the tongue forwards, almost between the teeth, as in *due, tube, rue*, while these, *ḍ ṭ ṛ*, require that organ to be curved backwards and then struck against the roof of the mouth, as in *dull, tub, rub*. The first are much softer and the last a great deal harsher than our English *d t r*.

5. The expired *bh chh dh*, &c. must all be very distinctly heard, with a full breathing of the *h*, as *b-ha, ch-ha*, to prevent innumerable mistakes of the most offensive nature. Whoever shall rapidly pronounce our words, *abhor, adhere*, for some time, and during reiterated efforts all at once, shall drop the initial *a*, he will readily say *bhor, dhere*, with the requisite expirate, in its proper place. This one effort is alone

applicable to all the other aspirable consonants, noted in page 8, and with the most certain effect, throughout the Hindoostanee tongue; but the student should cautiously shun the common error of converting these monosyllabic expirates, *bha chha*, &c. to such dissyllables as *buha chuha*, &c. lest he frequently confound one thing with another, and be often vexed, disappointed, or abashed by his own blunders, from bad pronunciation entirely. *Phun*, a *snake's crest*, has the expired *h* as clear and as immediately after the *p*, as *r* is in *prune*: *phun*, therefore, by an intelligent scholar, cannot possibly be confounded with *fun*, *art*, or *pun*, because, added to the remark just made, he will recollect, that in page 4, it is said, two letters are never used to express a sound which can be done by one.

6. The above aspirated letters have been called expirates, to distinguish them from the inspirates *buh*, *chuh*, *duh*, and a thousand others. The aspirate here closes the syllable, and is consequently formed by a sort of inspirated catching of the breath, much more difficult to learners than those described in Rule 5. Unless this final aspirate or inspire be carefully attended to, in words like *shah*, a *king*, *mah*, *month*, no

scholar can readily put such nouns in the Hindoostanee oblique plural, shahon, mahon, with the h, now in its expired form. The inspire under discussion may be acquired and retained, by saying aha aha ala, suddenly dropping the final a, but preserving the h as forcibly as inspiration can express it in ah oh eh, &c. without giving the h an Irish or Scottish twist to the guttural kh, which many are apt to do in uhmuq, *a fool*, by calling this ukhmuq, instead of uh-muq, with a smooth, distinct, inspirated h, which alone never can have the smallest guttural rough sound, though as a subservient it certainly makes k and g so, in mukh-mul, *velvet*, rugli-but, *desire*.

7. The gutturals kh and gh are best acquired by saying ku, khu, khu, (the last as it were with an effort to hawk up tough phlegm from the throat) gu, ghu, ghu, (the last in an effort to gargle the throat forms the Northumberland r) because as ghu is to gu, so is khu to ku. The difficulty must now be much decreased to every person who possesses sagacity enough to discriminate the sounds produced in hawking up viscid phlegm from the throat, and in gargling it with water, or in an attempt to do so, by imitating what is termed the rattle in the throat

of a dying man. The true discriminative articulation of kh and gh depends on ruffling the throat in a particular manner, while prolating k and g respectively. Experience has taught me, that kh and gh closing a syllable, of which the initial is one of the liquids or nasals, are more readily pronounced by beginners than *vice versa*; thus, rukh is easy, compared to khur, and rugh to ghur, mukh to khum, or mugh to ghum, and so on. If the proper vibration be given to r irr before ugh, the gh very naturally becomes the Northumberland r in rugh rogh, &c. as any one may try (who has not the burr naturally, and who can pronounce the r as directed in page 10, before the gh explained in page 12.) with the greatest success, though it may still be some time before ghur can be enounced otherwise than gur. Rugh rugh rugh, ghur ghur ghur, often repeated, may remedy the defect soon.

8. Though q be called a guttural, I would rather name it, a linqual letter, because its formation is almost entirely owing to the root of the tongue being raised to the roof of the palate or throat, which last is preserved perfectly unruffled in this operation, whence the real difference between q and the other gutturals already enumerated. Water poured in a particu-

lar manner from a long necked guglet, or the hiccup of a man more than half seas over, will, I believe, yield a sound very near the q, which, when duly articulated, has the peculiar property of exciting a nausea in the learner. When followed by u the scholar must never, as in English, change u to w, but call words like qulum, *a pen*, qazee, *a judge*, kulum, kazee, never qwulum, quazee, &c. nor qeer, *pitch*, queer, but keer, or rather qeer, qulum, &c. with the lingual q above described alone.

9. An anxiety to pronounce certain letters remarkably well, is very apt in beginners, not only to have an opposite effect, but also to make them aspirate letters which are not aspirated, such as ch sh zh d t, or to change our common gutturals k g to the rough kh gh and q, more especially when the organs of speech have been just employed in the formation of the q, &c. as in the words, qazee ka ghoolam ghur men hue, *the judge's slave is at home*. It is ten to one but ka ghur will become qa ghur, if the learner have by this time a perfect idea of the foregoing q and gh, as distinct sounds from k and gh. This tendency, and a trick of reading words like nisbut, *relation*, qismut, *fortune*, as if written nizbut, *qismut*, should be carefully guarded

against and corrected immediately, otherwise these bad habits will be confirmed with the most pernicious consequences, in spite of all my observations on the consistent uniformity of the Hindee-Roman Alphabet, in which s never can express the power of z, though constantly doing so in our own absurd system of orthography, disgraced with sounds for which there are no characters, and with letters that possess no fixed sounds, whence a species of polygraphic orthoepy has arisen, more like the Baby-lonic confusion of tongues than a regular scheme, well calculated for the comprehension of juvenile minds during their first efforts on the very rudiments of vernacular speech and grammar.

10. Beginners must necessarily pronounce with great difficulty and harshness at their outset, but their own ears soon become the best correctors of such an evanescent fault, which has its uses even, and need not give the smallest real uneasiness to the learner, though it may for a time furnish fools with something to laugh at, instead of themselves, when the tables are turned completely upon them, in conversing with the natives, who, to a bad pronouncer, might bring *keera*, a worm or snake, for *kheera*, a cucumber; or *gora*, a European servant, instead of *ghora*, a horse.

11. In strict orthoepic propriety, the diphthongs ue (y) uo (ou) should be expressed by ui, uoo, did not this mode militate considerably against Oriental orthography, with which, from an enlarged and progressive knowledge of the languages, we are strongly induced to conform, for reasons that need not be stated in this place.

12. The letters ɾ, ɾh, are rather nominal deviations from d, dh, than formal characters in the Nagree system, still there is sufficient cause to preserve them, as distinct symbols, in a scheme of this kind.

13. Whoever recollects, that y, though called a semivowel, is now always treated as a consonant in my system, can meet with no trouble in pronouncing kiya, paya, beebiyon, as ki-ya, pa-ya, beebi-yon, nor in reconciling these with keeṇa, paṇa, beebēon, especially if he will at the same time consult the rules on the mutation of letters, in pages 6, 33, and 35.

14. In this work our English u in up, sup, cup, is, for cogent motives, still preserved to denote the shortest sound of a in America, (Umuriku) Calcutta, (Kulkuttu), I must consequently beseech the learner to observe, once for all, that in my mode, position does not alter the power of a letter, therefore purdu, (pārdā) a



*certain*, cannot become *pardoo* (*pardoo*) except by that perverseness and irregularity, which disgrace almost all the alphabets in the world: a censure from which the most philosophical of the whole, the Sanskrit even, is not altogether exempt.

15. The name of every letter comes as near its actual power as possible, whence *a*, *bu*, *pu*, *lu*, *hu*, are much more consistent and definite, than our *be*, *pe*, *ell*, *aitch*, or the Greek *alpha*, *beta*, &c. When consonants unite to form words, or appear as finals, the short inherent vowel is dropt before other vowels, whence *bd* in the Oriental characters is simply *bud*, not *budu*, and *bad* is neither *bu-ad* nor *bu-adu*, which it must be, were the names of separate letters in any language ignorantly confounded with their mere power, in the composition of words.

16. The number of syllables in a word, for the most part, depends on the number of vowels, as *a, o come!* *ja, o, go!* When two consonants occur between two vowels, they generally are divided, but when one is found, it is most convenient to give it to the last syllable, as *bur-tun*, *a vessel*, *pa-nee*, *water*, *a-ya*, *came*, *pa-ya*, *found*. The Arabic and Persian often have final conso-

nants without an intermediate short vowel, as well as the Hindoos and ourselves, who admit of this in the beginning of words also; although no such coincidence as the last can occur in Arabic or Persian. Gurm, usl, hurn, buzm, rurm, are instances of the first species, swamee, kripa, of the last, all to be treated, as we would such combinations in our own language.

17. Those learners who content themselves with dialogues are not very likely to have much aid from Moonshees, *or native teachers*, in acquiring the true pronunciation; they will therefore do well to read the sentences aloud to themselves, after being thoroughly versed in the rules now delivered, as it may be thus in their power to acquire a very correct, distinct, and pleasing enunciation, during their progress through this work. Scholars who commence reading the language in the Oriental characters, will do well to persevere in acquiring a just pronunciation from my Roman Orthography, as I have seen some instances of a relapse to very great inaccuracy in good pronouncers, by a premature and ill judged preference of the Persian character.

When the foregoing principles and observations are well understood by the reader, he can meet with no obstacle in learning the sounds of the Hindoostanee alphabet; and after acquiring them completely, he should commence reading aloud every day, for one month, a few paragraphs of English, according to the plan laid down here for the Oriental tongues; supposing his own language a piece of Persian or Hindoostanee, in which he must forget of course, in many words, the English orthoepy entirely. It will very soon be discovered, that where our letters and sounds follow any fixed general principle, they will commonly coincide exactly with my scheme, and *vice versa*. Mushroom, British, just, church, such, king, sung, sink, see, boor, fling, swim, war, “ and thousands more, would be so written and pronounced in the Eastern tongues; but to enable the scholar to read this last sentence according to the system proposed, I would be under the necessity at first of writing it in our character thus:”

Aund thō,usaunds mōrai wō,uld bai sō writ-  
tain aund prōnō,unsaid in t,hai ai,austairn tōng-  
gu,ais (or -guiss, -gys) but tō ainaublai thai  
stshōlaur tō raiaud t,his laust saintainsai akkōr-  
ding tō thai syustaim prōpōsaid, i wō,uld bai

undair thai naisaissyau aut furst ōf writing it in uor tshaurauktairs thus.

Such an exercise, for the period mentioned above, would confirm the learner's pronunciation more than any thing I know, and his own ears would, in a few days, teach him to call a invariably *awe*, never *ai*; *e* not *ee* but *ai*; *u* short *ă*, in no instance *oo* nor *yoo*; *ch* always *tsh*, and *j* *dzh*, &c. In the same manner he would acquire a habit of pronouncing the very soft dentals of *due*, *duke*, *tube* properly, as none of the very harsh sort *đ* *ṭ* can occur in any English paragraph, provided he at the same time apply closely to the Hindoostanee alphabet, as illustrated and explained in this section of the work. To the man who can forget his own language so far as to bend its sounds accurately to my scheme of letters, we may safely submit the following Hindoostanee story, first in my way, and then in that which many other people would at once adopt, without having studied the subject so long and deliberately as I have done.

Ek badshah ne upne wuzeer se poochha, ki sub se bihtur mere huqq \* men kya hue, urz kee, ki udl kurna uor ruqeyut ka palnā.

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\* The final duplicate here and in hudd, *limit*, *kiss*, *sen-*

Aick baudshauh nai apnai vizier sai puchhau,  
ke sub sai behtur mairai huck maing kea hy,  
arz kee, ke adl kurnau our riot kau paulnau.

If these two, and the English sentence in page 26, read as it would be pronounced in Hindoostanee, do not convey my meaning to the reader, I shall be at a loss how to make it more obvious to him by any written instructions; he should therefore study this part well before he condemns it either as obscure or unintelligible, and he will assuredly perceive that each perusal of the whole will render it more and more familiar to himself, and to the capacity of any person whom he may thus wish to instruct in the accurate pronunciation or vital portion of a living tongue, without which, profound Oriental learning, for all the useful purposes of life in India, will prove nought but vanity and vexation of spirit. In the belief that the subsequent extract on this theme, from the *Antijargonist*, may still render the subject more evident, it is herewith submitted to the reader.

The following English words attending to their true pronunciation, would, agreeably to my orthography, be written thus :

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*sation*, with a few more, is preserved agreeably to the Arabic orthography, but one only of these finals can be pronounced.

bare, I would write, ber	gore, I would write, gor
age - - - - ej	ore - - - - or
bile - - - - buel	sage - - - - sej
hall - - - - hal	useful - - - - yooosfool

The above words the learner should frequently repeat over, to accustom his eyes and his ears to the orthography of the Hindoostanee; and to the fixed sounds given to the English symbols, used here to express the words of that language.

For his further exercise and amusement, I shall here add an example of Addison's well known simile of the Angel,—first, according to our current English orthography,—secondly, according to the Hindoostanee orthography used here,—thirdly, according to that of the late Sir William Jones,—and, lastly, like the sentence in page 26, to confirm the practice there recommended, as the best I can devise for impressing on the reader's memory my mode of reading English, as so much Hindoostanee in the Hindee-Roman alphabet.

“ So when some Angel, by divine command,  
 “ With rising tempests shakes a guilty land,  
 “ Such as of late o'er pale Britannia past,  
 “ Calm and serene he drives the furious blast,

“ And, pleas’d th’ Almighty’s orders to perform,  
 “ Rides in the whirlwind and directs the storm.”

This, according to my orthography, would be written as follows :

So hwen sum enjel, bue divuen kumand,  
 With ruezing tempests sheks a gilti land,  
 Such az uv let or pel Britanyu past,  
 Kam and sireen hee druevz *thi* fyooryus blast,  
 And, pleezd *th’* almuetz ordurz too purform,  
 Ruedz in the hwurlwind and duereks *thi* storm.

But the learner will please to observe the sounds expressed above by *a e*, and *th*, not being found in the Hindoostanee system, do not properly belong to mine, though necessarily inserted in this specimen.

The following example of the late Sir William Jones’s orthographical system is exhibited in the Asiatic Researches, Vol. I. page 33.

So hwen sm enjel, bai divain cāmánd,  
 With raisin tempests shécs a gilti land,  
 Sch az äv lét ór pel Britanya pást,  
 Cál’m and sirín hi draivz dhi fyúras blást,  
 And, plíz’d dh’ ālmaitiz ārderz zu perfōrm,  
 Raids in dhi hwerlwind and dairescts dhi stārm.

As in page 26,

Sō hwain sōmai aung-gel, byu divinai kōmmaund,  
 With rising taimpaists shaukais au gueltyu laund,  
 Such auss ōf lautai ōair paulai Britaunniau paust,  
 Kaulm aund sairainai hai drivais thai furiotis blaust, &c.

A tolerably correct pronunciation of the under-mentioned Hindoostanee words might perhaps by many be acquired, if written agreeably to the uncertain orthography of the last column here :

bare ( <i>well</i> )	thus,	baurey	gor ( <i>a grave</i> )	thus,	goar
age ( <i>before</i> )	-	augey	or ( <i>a side</i> )	-	oar
buel ( <i>a bull</i> )	-	biel	sej ( <i>a bed</i> )	-	saidge
hal ( <i>state</i> )	-	haul			

But how should we find symbols to express, agreeably to the analogy of English pronunciation, such words as the following: aya, *came*, sayu, *shade*, se, ahee, *ink*, or how distinguish gunge, *ganges*, from gunj, *a market*?

Certainly no two people would agree in regard to their pronunciation. The first three words would prove difficult in the extreme, and if the g were ever allowed the soft sound of j, it would often prove equivocal. Hence the necessity for a fixed system, adapted as nearly as possible to the existing sounds of the Hindoostanee language. By a little attention to the scale of letters in pages 3 and 7; by noting that the power of each letter in the Hindoostanee, is in all cases the same; by recollecting they



never admit of a deviation in sound, however various the combination, (excepting in the instances of *ee oo oo ch gh kh sh zh*, provided for in the scheme already noticed); and by remembering that no letter is useless or mute, (saving the few orthographic examples by the note in page 27, for which an adequate reason will be assigned hereafter, when we treat of Arabic forms);—the pronunciation will come perfectly easy in a short time, thus, *aya*, *sa yu*, *sé,āhee*, and *gungé* with the hard *g* in both instances, as if written *gung-gé*. But *a*, being in the Hindoostanee invariably broad, as in *hall*, *e* long as in *vérité*, and *u* short as in *sun*, the prosodial marks, *(-)* broad, *(^)* long, and *(◡)* short, for those letters are unnecessary; and the *diæresis*, or division mark *(,)*, is more frequently used here to facilitate the progress of a mere beginner, than from any necessity for it in *a,o*, *ja,o*, *ao,jao*, as these, by a person conversant in my system of orthography, would be pronounced exactly the same in both cases, though *so,o*, *sleep*, *bo,o*, *sow*, *muz,hub*, *religion*, and some others, require it as marked in page 13, that *o o z h* may not become *oo zh*.

*General Rules for the Mutation of Letters.*

1. The short vowels are all more or less liable to convertibility, not only with each other, but with long vowels and diphthongs also, especially when these are homogeneous. The long vowels are in like manner convertible among themselves.

2. Diphthongs on similar principles are interchangeable together, and with long vowels also ; nay, they occasionally are permutable with the shorts, as already stated.

3. When e ee o or oo is followed by another vowel, a considerable change generally occurs, by the two first becoming y iy, and the last w oo v, or, in other words, these letters often become in ordinary discourse e ee o oo.

4. The vowels and semivowels, nay, some of the consonants, are met with interchangeable, particularly o oo for the labials b w, &c. yu and j.

5. Independent of the permutability of semivowels and liquids among themselves, h l become s ; m changes more rarely to b w.

6. The consonants are more subject to change in their own immediate series, and a few even

go beyond this, as j and g, ch and k, w and yu, ṭ and r, d j and z, s and kh.

7. W reduplicated, or followed by i ee, is very often expressed as v ; a sound which the illiterate in India seldom acquire.

8. One curious vowel consonant, viz. uen, is generally lost in the diacritical point or vowel on, before, or after it, among those who speak Hindoostance without adverting to the power of this most equivocal letter, which we and the Hindoos, from the nature of our abecedarian system, must regard as a vowel, though the Arabs consider it always as a consonant.

9. Such changes as do not fall under the above rules must be treated rather as anomalies, to be acquired by extensive practice hereafter, than as objects worthy of much attention now ; some of them, in fact, depending on the ignorance, affectation, or presumption of the natives, who frequently are desirous of appearing very profound adepts in the Hindoostance, by introducing the nasal n, or giving the common letters k g w j s the more learned sound of kh gh v z sh, where these do not exist.

*Examples of the above Rules.*

1. Hurn, hirn, *a deer*; nimuk, numuk, *salt*; sur, sir, *head*; mcoj<sub>h</sub>, mij<sub>h</sub>, *me*; jul, jol, *water*; buttee, batee, *a candle*; tup, tap, *a fever*; phir, pher, *again*; idhur, eedhur, *hither*; chuk<sub>h</sub>na, cheek<sub>h</sub>na, *to taste*; puhla, puhila, puehla, *first*; buhlana, buhilana, buchana, *to amuse*; k<sub>h</sub>eenchna, k<sub>h</sub>enchna, k<sub>h</sub>uenchna, *to pull*; bar, ber, *a time*; rikabee, rikebee, *a dish*; burabur, burobur, *equal*; t<sub>h</sub>asna, t<sub>h</sub>oosna, *to cram*; age, agoo, *before*; peeche, pach<sub>h</sub>e, *behind*; ko, koo, *for*; kyo<sub>o</sub>n, kyo<sub>n</sub>, *why*. Innumerable other instances might be produced here, and after all the examples, were that now requisite in these pages.

2. B<sub>h</sub>ue, b<sub>h</sub>uo, *fear*; suo, sue, *a hundred*; luo, lue, *love*; khuemu, khemu, kheemu, *a tent*; uor, ar, *more*; foolad, folad, fuolad, *steel*; biluor, biloor, bilor, *crystal*; kuon, kon, *who?* muel, mul, *filth*.

3. Ke<sub>a</sub>, kya, *what*; kee<sub>a</sub>, kiya, *made, did*; ae<sub>a</sub>, aya, *came*; ke<sub>o</sub>n, kyo<sub>n</sub>, *why*; sa<sub>e</sub>u, sayu, *shade*; Hindoo<sub>ee</sub>, Hinduwee, Hindvee, *Indian*; tuloo<sub>wa</sub>, tuloo<sub>a</sub>, *sole of the foot*; joo<sub>a</sub>, joo<sub>wa</sub>, *dice, a game, hazard, &c.*

4. Yumna, jumna, *the river* so called ; yog, jog, *junction* ; mapna, napna, *to measure* ; neela, leela, *blue* ; deewar, deewal, *a wall* ; seb, se, o, *an apple* ; de, o, deb, dew, *a demon, god* ; suro, surv, surw, *the cypress, &c.* bundu, burdu, *a slave* ; puhinna, puhirna, *to put on.*

5. Deemuk, deewuk, *a white ant* ; mah, mas, *a month* ; l'umbu, ee, Mumbu, ee, *Bombay* ; nikulna, nikusna, *to issue.*

6. Sunskrit, shunskrit ; khidmut, khizmut, kismut, *duty* ; qumeeş, kumeez, *a shirt* ; zumeen, jumeen, *land* ; bheegna, bheejna, *to wet* ; chhi-ma, kharma, *pardon* ; bhasha, bhakha, *speech* ; dokhna, dosna, *to blame* ; duhez, juhez, *a dowry* ; khurj, khurch, *expence* ; mushuulchee, musaljee, *link boy* ; bawurchee, baburchee, baburjee, *a cook* ; duwa, daya, *a claim* ; badshah, padshah, *a king* ; peel, feel, *an elephant* ; huwelee, huvelee, hubelee, *a mansion* ; huwaldar, havildar, *a serjeant* ; butuk, butukh, *a duck* ; ubtuk, ubtug, *yet* ; deg, deggh, *a pot* ; aqa, agha, *master* ; nuqshu, nukhshu, *a plan* ; fikr, fiqr, *thought* ; bed, bet, *a cane* ; baroot, barood, *powder* ; kahta, cuts ; buetha, *sits*, and such verbs often become karta, buerhta, &c. ghora, ghoda, *a horse.* In fact, there would be no end of the examples which might

be collected under this rule, as the learner may see by consulting the large Grammar.

7. Nuwwab, nuvab, *nabob*! fidwē, fidvec, *liege*; huwelee, huvcee, *mansion*; nuwees, nuvees, *writer*; wis, vis, *that*.

8. This can be illustrated by practice only, among the endless instances which must every where occur of the extraordinary letter ūen, when represented by ū, just before or after any vowel. It is for the most part in Hindoostanee so entirely mute, as not to be distinguished from its accompanying long or short vowel, and following u as in buūd, *after*; luul, *red*; ruūna, *beautiful*; tuūreef, *praise*; mushuul, *torch*; the coalescence of the two shorts u and ū naturally produces the long sound awe, as bad, lal, rana, tareef, mushal, in the Hindoostanee mode of pronouncing these words, less accurate however than the uu now adopted. See pages 43, 44.

9. Among these we may enumerate guo, gaē, *a cow*; nuo, nuea, *new*; yuk, yek, ek, *one*; uf-yoon, ufeem, *opium*; mueyoor, mor, *a peacock*; nam, naon, *name*; rootlīna, roosna, *to fret*; kumul, kuṇwul, *the lotos*; bhejna, bezna, *to send*, and some of those under 6 above.

When the foregoing rules, with their examples, are well understood, and when the scholar can

extend them as far as they will go, he must also advert to those changes which depend upon the expansion, contraction and inversion of words in most languages, and in none more frequently than in the Hindoostanee. To assist him in this necessary exercise, the following instances may suffice. Tegha, tegh, *a sword*; umma, ma, *mother*; farigh khuṭee, farkhuṭee, *a release*; dust-khut, duskhut, *signature*; suwar, uswar, *a troop*; wabustu, awabust, *dependents*; puhonchna, chuhonpna, *to arrive*; mooḷluq, umulluq, *suspended*; fuṣcel, sufeel, *a rampart*; durukht, durkut, *a tree*; inṣaf, nisaf, *justice*; qooful, qooluf, *a lock*; fulcetū, futeelu, *a match or wick*; hawun, human, *a mortar*; and others too numerous for insertion. The scholar cannot pay sufficient attention to the great tendency which words in the Hindoostanee have to assume or drop short vowels, that occur or should be omitted between two consonants, such as uṣul, nuqul, Urbee, wastū, for *Urubee, wasitu, usl, nuql*, &c. &c. but particular instances would be endless.

*General rules for speaking to the Natives of India, with the greatest chance of understanding them and of being understood, after the learner has acquired an accurate idea of the sounds of their letters, as well as the various mutations or corruptions, to which these are subject.*

1. AN order or sentence should never be given or commenced abruptly, without prefacing it with some such expression as *soono*, *hear!* lest one half of the words be spoken before the Native has been fairly put on his guard to hear them. *Kyoon*, *why*, *how*, *well*; *kuho*, *say*; *bhū, ee*, *friend*; with many others, are prefixed by the natives to sentences, and may in general be considered not only ornamental expletives, but also preparative words like *attention*, &c. among us, by which the hearer cocks his ears or makes ready for what is to follow. From our seldom or ever using this necessary precaution, it often happens, that before a native is put sufficiently on his guard, the half of an order is already communicated, of which he probably has not distinctly heard one single word, consequently either a repetition must take place or the execution of it will prove very unsatisfactory indeed.



2. The Hindoostanee being naturally very concise on many occasions, as few words as possible should be used at first, to prevent bad pronunciation or worse construction from confounding the hearer, and thereby defeating the speaker's wishes entirely. Thus, "give me a plate," and many such orders, will be perfectly plain by simply saying, "basun," *a plate*, with that emphasis and look, which in all countries and tongues, denote the want of a thing.

3. A stock of the most necessary nouns and verbs, with a small number of words of place and time, will soon enable a learner, who attends to the last rule, to get what he wants from the people, if he will only recollect, that by simply changing the *na* of every infinitive to *o*, he forms their imperative plural at once. This part, of all others, is the most useful to new comers in India, and ought to be acquired accordingly.

4. A slow, easy, distinct, and rather broad manner of speaking will sooner be comprehended by the Hindoostanees, than the reverse, which is moreover deemed a sign of vulgarity or culpable impetuosity, that the better sort of people among them carefully avoid: Their men of rank and genteel manners are commonly

much more readily understood, by a novice in the language, than those are who call themselves Moonshees, but who in reality know little or nothing of the very tongue they pretend to teach, while they endeavour to build their importance on a pedantic style and flippancy of speech, that must puzzle every beginner.

5. The Native who receives an order should always be made to repeat what he conceives is to be done, as in this way the chance of misconception is not only obviated, but the learner has often moreover a good opportunity of correcting his own sentences, thus repeated in the true idiom of the Hindoostanee, by the very people who know it best.

6. When the Natives speak English, they commonly give a very instructive lesson on the nature and idiom of their vernacular tongue, of which no scholar of any penetration will fail to avail himself, when he clothes his English ideas in the speech of Hindoostan.

7. There is something rather perplexing in the pronunciation of n before g and k, to those who are not aware, that it then has, even in our own tongue, the power of ng in hunger, hunger; anger, ang-ger; sinking, sing-king; thinking, thing-king: On this principle ng nk must

be supposed always to imply the sound of ngk or ngg, unless when thus divided, n,k n,g, whence Gunge, *the Ganges*; nunga, *naked*; kunkur, *gravel*; and all such words, should be spoken as if written so, Gung-ge, nung-ga, kung-kur, by those who are resolved to pronounce so as to be always understood.

8. When ch or k precedes chh and kh, as in uch-chha, *good*, muk-khee, *a fly*, it is more with a view of shewing how the originals are written, than with any solicitude to have them very accurately pronounced utsh-tshha, &c. as this is almost impossible, but in dekhhkur, *having seen*; rukhhkur, *having placed*; and all such words, the h must be very distinctly heard before and after the k, thus, dekhh-kur, rukhh-kur, &c. though this at first will be rather difficult.

9. After the consonants, y may prove at first troublesome in kya, *what?* pyar, *love*, &c. till the scholar adverts to its power as the consonant yu in *young*, *yawn*, &c. which, with k or p before them, I would write pyung, kyan; y never being a diphthongal vowel here as in our words dry, drue, by, bue, &c. The soft d and t will become dh th if the reader be not constantly on his guard against this deviation, proceeding from a strong desire to soften these

letters as far as he can. If the word *Jupiter* come from *deus pater*, instead of *juvans pater*, as some suppose, it will prove that d was so mollified to j by the ancients, as well as by the moderns. See page 10, also 36, for *duhez juhez*, a *dowry*, recollecting at the same time, that d t are neither dzh nor tsh, but mere dentals, formed by protruding the tip of the tongue between the teeth while pronouncing them.

10. In cases of moment, when we have to converse with, or interrogate a Native, this should always be prefaced with some trivial discourse, not only to enable the person to overcome his apprehension, but to comprehend the address of a total stranger, whose tone of voice and manner of expression may seem at first so uncommon or indistinct, as to be, for a few minutes, almost unintelligible.

11. Sometimes this dulness of comprehension may be affected to gain time for an evasive or studied reply, as every Hindoostanee is too apt to conceive the most innocent of our queries only so many traps set to catch him in some villany or other. Should this occur to a man conscious of his abilities as a linguist, instead of being disconcerted, he will boldly proceed

and convince the Native, that he is not to be put out of his way by any such subterfuges.

12. No attempt to speak to the people of India intelligibly, without a previous knowledge of the scheme of the Letters, can ever be expected to succeed, by those who do not conceive there exists some infallible spell in the very form of a strange character, or in the mere use of dialogues; (without either the proper sound or emphasis, which letters, words, and sentences require,) a property that I have never yet been able to discover in any alphabet or language, which was not previously illustrated and explained in my own, both respecting the individual power of letters, and the grammatical order and construction of sentences.

In drawing a comparison between the Roman alphabet, as applicable to the languages of Europe, and the Oriental, as it regards those of Asia, we may fairly say of both, that in the first, the powers of the letters are very absurdly ever varying; while, in the Eastern alphabets, their forms are not less liable to change, circumstances vexatious enough in each system to beginners. We have too few letters to express all our sounds, while the Hindoostances, on the other hand, possess such a superabund-

ance of characters, that one sound has often three letters, though one of ours have, rather unfortunately, at times four or five sounds in the English tongue.

Having premised every thing most essential for the just comprehension and pronunciation, or orthoepy, of the Hindoostanee, when spoken to or by us in India, we must now proceed to its orthography, that a similarity of sound may never hereafter mislead us, when we wish to transpose our knowledge from the Roman character, adopted here, to the Oriental alphabets, contrasted with the letters of our own tongue, which all agree well enough till we come to the—

u and this, while pronounced as u before explained, merely reminds the learner of its representing the curious vowel consonant, that the Arabians call uen, for which, however, neither we nor the Hindoos have any corresponding letter: u final, after a vowel, is almost mute, as in shoorou, *beginning*, while in shumū, *a candle*, it rather has the sound of a in water, and in the Hindoostanee the word is rendered *shuma*, like those examples produced in page 37, q. v. though, on the whole, it is best to preserve

the orthoepigraphical plan as much as we can, particularly when the sounds either way differ very little from each other, as any person will perceive who compares tu-ureef, rapidly sounded tuureef, with the common mode tareef, *praise*, in which last the uen is less obvious than in tuureef.

u { expressing still the same sound of u in up,  
u { cup, only denote particular Arabic combinations, to be acquired hereafter.

a shows that uen precedes, but is almost lost in the sound of its following a; this, therefore, differs in the Hindoostanee very little from the broad sound *awe* in call, &c.

a in sound as above, but expressive of a peculiar form or combination in the Arabic, the knowledge of which may be at present dispensed with by the mere student of Hindoostanee.

a ditto.

i is to i exactly what u is to u above.

i no difference in the sound, though it certainly denotes rather e than i in the original.

ee { are to ee and oo, respectively, just what a  
oo { is to a.

oo see u and i.

oo represents a semi-mute, oo or w, of the original.

w ditto.

h rather a harsher aspirate than h formerly described, and peculiar to the Arabic alphabet, but in Hindoostan pronounced just as the simple breathing hu.

h { discriminate aspirates in the Sunskrit alphabet from h and each other, though the sound as such does not differ from h in the smallest degree.

n { have been detailed in pages 9, 17, and 23, which the learner may now consult.

n { the first is peculiar to the Hindoos, the second to the Arabs, still both are pronounced like the common n in run, nurse, &c.

r { letters peculiar to the Hindoos in form, but exactly of the same power as r l.

t { noticed in page 10.

s { varieties of similar sounds by different letters, like our council, counsel, jilt, gin, &c.

s { s in Arabic resembles our th in *thin*, but in the Hindoostanee it is merely s of sin, sun.

z { like the above, mere formal varieties of the self-same sound ; we write has (haz) haze, expressing the z by s in has, and by z in haze, while the sound is the same in both.



is to t, precisely what *ṣ* is to *s*, and like it  
 { in Arabic, has the power of *th* in *thine*, but  
*t* { in Hindoostanee is pronounced like *t* in  
 tin, tune.

As the Hindoostanee student may often meet with my former publications, in which either the Hindee-Roman system was not so correctly and ultimately fixed as it is now, or the orthography in the Oriental tongues was not deemed of so much consequence as the pronunciation, it is but just to submit the following prospectus to his consideration, to guide him through the present or any other of my Oriental works, in which he will nevertheless find very few deviations from my original plan, that do not entirely depend on the great progress we have made in the learning of the East, since I commenced my large Grammar and Dictionary of the Hindoostanee language. Among these, the words *paṇw*, *the foot*, *gaṇw*, *a village*, and a few others, were long expressed by *gaṇon*, *paṇon*, in which the inflexion plural was not half so distinct as it is now in *paṇwon*, *gaṇwon*, &c. though *paṇw* come as near the true pronunciation, if not more so, than *paṇon* formerly used.

u	} were formerly represented by	u	} and other Italic vowels, or
a, &c.		a	
i		i	
ue		y	—
uo		ou	—
yoo		eu	—
w		zw	w with ° over it.
h		h	h with the figure ° over it.
n		n	n with ~ or ° ditto.
t		t or t	with ~ ditto.
t		t	t with the ° over it.
d		d	d ditto ~.
r		r	r ditto ~.
s		s	} or s with figures over them.
s		s	
z		z	} z ditto, all much more trouble-
z		z	
			some and less consistent than
			the z z z, &c. of this Work.

In the whole of the foregoing, the letters t d r alone represent sounds that are not quite familiar to ourselves ; for z z z are merely three forms of z for its one sound, as stated in pages 45—47.

Students, who may wisely resolve to proceed as far in the Oriental characters and tongues in

this country as they possibly can, will receive every information on the above subject of redundant letters, to express the same sounds, by consulting my Hindee-Roman Orthoepigraphical Ultimatum, lately published for this purpose. That it may prove as extensively useful as possible to those who may henceforth teach, or wish to be taught, a language, so prevalent and indispensable in India as the Hindoostanee is to gentlemen of every description in that distant region, on sound principles, I shall here strongly recommend a reference to the above publication, more especially after the reader has made adequate progress in the present work. In the mean time, by way of specimen, the following quotation from the popular story of Sukōntula, given in the Ultimatum, is presented to the reader with a translation, in this place.

“ Ub age dastan ka yoon buyan hue, ki oos jungul men siwa Khōda ke, ooska ko,ee khubur lenewala nu tha, pur ek pukheroo oos pur upne puroṇ ka sayu kiye tha, is se ooska nam Sukōntula hooa. Wuhaṇ puree hoo,ee wōoh rotee thee, ansoowṇ ke motee pulkoṇ men pirotee thee; doodh ke liye moṇh pūsar ruhee thee; hath paṇw upne, mar ruhee thee : ki Purwurdugari aluṇ ne, upna fuḏl kiya, jo Kunn

Moonē kuheē nuhane ko chule the, jon ōs  
turf se ho nikle, dekha, ki yih kya qoodruti ila-  
hee hue, jo is soorut se nuzur atee hue !

ōs nuo goole chumun ko goolistan se door dekḥ,  
hueran bu rungī boolbooli tuṣweer ho gu.e.

\* Ghultan doore yuteem see thee, lek khak pur,  
Ghultan ōskee dekḥ, we dilgeer ho gu.e.

ōs pur onheē nihayut turs aya, duorḥur  
khak pur se oṭhaya, godee meṇ lekur kuhne  
luge, yih Puree, Jinn, ya kisee quom kee uesee  
khoob soorut lurkee hue, ki dekḥee nu soonee,  
koochh kuha nuheē jata, uor koochh sumujh  
meṇ nuheē ata ; kis ne is jungul meṇ lakur  
khak ke oopur is chand ke ṭokre ko ḍal diya  
tha, ōse chḥatee se lugae hooe, ye dil meṇ  
soch bichar kurte, ghur ko phire.

Mukan meṇ puhonchte hee upnee buhun  
Guotumee ko, ōskee soorut dikḥakur, pyar se  
kuha, ki “jee lugakur buhoot uch-chḥee turḥ  
purwurish kurtee ruhiyo, uesa nu ho, ki kisee  
tuor se kotahee ho.”

Lurkee kee jo, wooh soorut ōsne dekḥee ;

\* The Italic *e* here and elsewhere, denotes *i* made long, for the sake of the verse, and *i* shows that *ee* has been shortened by the same poetic licence, for which we have no other expedient left than these Italics, applicable to *u* for *a*, &c. or *vice versa*.

uor bhāee kee, ɔske huq meṇ yih mihrbanee  
 kee baten̄ soneen̄, puhle ɔskee bulaen̄ leen̄,  
 phir god se lekur, upne gule luga, palne lugee;  
 din rat chhatee pur ɔse loṭatee thee; mihr ɔ  
 muḥubbut se doodh pilwatee thee.

Wōh is ṣoorut se pultee thee; uor jitne ɔs  
 jungul ke tupushwee the, sub ɔs ko pyar karte  
 the; sub kee wōh pyaree thee; ɔn subhōn  
 meṇ mushhōor tha, ki yih Kunn kee betee hue.  
 Din budin wōh buree hotee thee, uor tookhmi  
 muḥubbut hur dil meṇ botee thee.

Uor bhēe do lūrkiyaṇ wuhaṇ theen̄, ek ka  
 nam Unɔsooya tha, doosree ka nam Pruyum-  
 vuda; teenon̄ purwurish pakur jub buree hooi-  
 yaṇ aṭh puhur saṭh khelne lugiyaṇ; ɔn sub-  
 hōn ko apus meṇ uese pyar ikhlaṣ tha, goya  
 ɔn kee ek jan uor jooda jooda qalib tha.

Hur ek ɔn meṇ thee zoohru o mihr o mah,  
 Jinhen̄ dekhkur howe Yoosɔf ko चाह.

Ugur chahe shaiṛ kure shaiṛ,

Buyaṇ ɔn kee howe nu khoodee zuree.

Khooda ne upne dusti qoodrut se, ɔn teen-  
 on̄ ka surapa meṇ surapa khoobiyaṇ bhur dee  
 theen̄.

Bhuwen̄ jub ki ghooṣse meṇ theen̄ tanteen̄,

Jigur teeri mizhgaṇ se theen̄ chhanteen̄.

Tulut toof se jis dum ki we hunstiyan,

To zahid ko bhee soojhteen mustiyan.

Hur ek ka wooh puree sa chihru jo nuzur  
ata, ko,ee to ghush khata, uor ko,ee deewanu  
ho jata.

Jo zoolfen theen zunjeeri pa,e joonoon,

Kufe pa,e rungeen thee surgurmi khoon.

Ugurchi zahir men we subhee sir se panw tu-  
luk tumam hoosn o jumal, uor naz o uda theen,  
lekin huqeequt men wooh shooulu bhubhooka,  
ki jis ka nam Sukcontula tha, upne ek julwe  
se, dil o jan donoñ juhan ka phoonk detee thee;  
shoohru ooskee gurm bazaree ka, dhoom ooske  
hoosni alum soz kee, uesec thee, ki aftabi alum-  
tab ko ek zurru oos ke age tujullee nu thee.

Kuhan tuk buyan ooskee hon khoobiyan,

Surapa theen oos men khooksh oosloobiyan.

Ulgishu, Kuun Moonee ne, ek din oos naz-  
neen se yih bat kulhee, ki "ub muen teeruth  
kurne ko jata moon, thore se dinon men nuha-  
kur phir ata moon, tub tuluk too chuen uor  
aram se yuhan khooksh ruhiyo; jo koochh, mut-  
loob ho, Guotumee se kuha kuriyo, wooh teree  
khatir hazir kiya kuregee, uor jan o dil se sud-  
qe qorban hokur, sir se panw tuluk teree bu-  
laen liya kuregee. Pur jo ko,ee Tupushwee  
yuhan awe, adur kur panw puriyo, uor ooskee

khidmut keejiyo, juhantuk toojh se ho suke, kotahee mut keejo." Is is turh woohoose sum-jha, nuṣeehut dilasa de, ruwanu hooa.

"The story thus proceeds: In that wilderness she had no real protector but the Almighty, though an eagle shaded her with its wings, whence her name of Sukcontula. There the babe lay weeping and crying, while the pearly tears were flowing from her eyes; rolling and tossing on the ground, in vain did she continue opening her little mouth for milk, till the Omnipotent was graciously pleased to conduct the holy saint Kunn to his ablutions that way, and no sooner did he approach the place, than he saw and admired the goodness of divine Providence manifested in the scene that appeared before him.

Seeing this rose-bud lying torn far from the parent bush, he stood motionless with wonder, like a fascinated nightingale. The child seemed a lost pearl cast on the ground, for whose forlorn state he felt grieved to the heart.

Kunn, moved with compassion, ran and raised the infant from the dust, and, taking it in his bosom, thus said to himself. "I cannot comprehend nor say what this angel, fairy, or

some body's lovely babe, whose beauty surpasses every thing seen or described, can possibly be : Who can have abandoned a form fairer than Diana, on the cold earth in this desert !” Pressing the child to his breast, and filled with such thoughts, he returned home.

On reaching his dwelling, he showed his sister Guotumee, the baby's face, and observed affectionately, “ Pray continue to cherish it with the utmost care and attention ; never let me hear of any thing like the smallest neglect.”

When she beheld the little cherub's countenance, and heard the kind injunctions of her brother respecting it, she first blessed the babe, and then embracing it, set about nourishing her tender charge, which was constantly afterwards dandled on her knee, and suckled with fondness and delight.

In this manner Sukcontula was reared, and the hermits or holy men of the wilderness were all very much attached to her ; she was, in short, the darling of the whole, and passed for Kunn's daughter. She grew up apace, and sowed the seeds of affection in every heart.

There were also two other girls, one named Uncoooya, and the other Pruyumvuda. When the three so fostered, increased in strength,



they used to play together the livelong day, and were as cordial and fond of each other as if one soul had animated their separate bodies.

Each of them was a Venus, a Juno, or a Cynthia, whom, had even the chaste Joseph seen, he must have loved.

Should the muse attempt their praises in verse, her strains would fall far short of their excellence.

The plastic hand of the Creator had formed them in the image of loveliness itself.

When they shot angry glances at beholders, they pierced their hearts with the arrows of scorn; but while arrayed in the blandishment of smiles, even anchorites themselves felt the fervour of love. The angelic faces of those charmers were no sooner beheld by any one, than he either fainted with delight, or became distracted with passion. Their jetty ringlets formed the chains of frantic lovers, whose blood seemed to tinge the glowing soles of those damsels snow-white feet.

Though the whole were apparently a constellation of the graces, still, in reality, that brilliant star named Sukoontula, with a single spark of her beauty, so inflamed the hearts of both worlds as a universal toast, that the ra-

thant san himself grew dim with envying her lustre. How shall I describe those charms, which concentrated in her all that is lovely, personified?

At length, the hermit Kunn one day thus addressed that beauty: "I am now going on a pilgrimage, and, having performed my devotions, will in a few days return; till then, do thou stay contented here at rest and ease; whatever may be wanted, be sure to inform Guotumee, for she will not fail to please you, and, as a person devoted entirely to you, she will continue to bless and protect you. Should any saint sojourn this way, fall respectfully prostrate at his feet, and perform every office of hospitality to him, without omitting the smallest duty, to the utmost of your power."—In this manner having explained his wishes to Sukontula, he bade her farewell, and departed.

Before closing this section, the scholar must, for the last time, be reminded of its real utility and importance to him as an Orientalist; he should therefore study it again and again, more especially those portions which warn him to shun bad pronunciation, or point out the road to that which is right.

Much thought and constant practice will do more for the solitary student than he will all at once credit; and if he fortunately meet with a companion more diligent and acute than himself, the road will daily prove smoother and smoother, as they proceed together towards that stage of perfection, which is indispensable to every gentleman who desires to be useful to his employers, and comfortable within himself in British India. To speak and behave in that country as such on all occasions, is of more moment to every civil or military officer in particular, and to the state in general, than superficial observers can readily admit: Hence the subject has never, till lately, obtained that attention which its importance demands, and will yet command, either among the French or us.

The learner who may heedlessly proceed through these sheets, will run the risk of imperceptibly acquiring a pronunciation, which he must afterwards be forced to unlearn; whereas he who shall weigh every letter, syllable, and word well, before he quits this key to the current living speech of India, may yet feel, after his arrival in that country, some gratitude and respect for the only author who has paid unwearied attention, during a space of twenty

years, to this subject alone, and who may certainly enable every real student, if he chooses, to speak the Hindoostanee well, long before he sets a foot on our Eastern territories.

To profound erudition as an Orientalist, I make no pretensions; but the point of accurate pronunciation in British India, as far as the Hindoostanee and Persian languages, now spoken there, are concerned, I cannot readily concede to any man, however learned he may otherwise be, or whatever opportunities he may have enjoyed of hearing the latter spoken in its local purity by the Persians themselves, who undoubtedly are apt to change the u of India to a sound like the English e, the Hindoostanee e to ee, a to oo, and some others, which need not be stated in this place.

That this portion of the Monitor is remarkable for repetitions cannot be denied; still the learner, who means really to profit by this apparent blemish, may yet confess, that he required them all, before the various objects connected with much and speedy proficiency in the Hindee-Roman alphabet could arrest that attention, which the accurate pronunciation of living tongues, at our first outset, imperiously requires from every scholar.

Notwithstanding every thing said in page 20 on the gutturals kh and gh, I fear, that mughroor, *proud*, murghoob, *delightful*, mukh-zun, *a magazine*, mukhsoos, *special*, and such words, may still try the reader's skill, and teach him, that retrospective patience and perseverance only can insure perfection. Even is, *as*, rusm, will, in spite of the caveat in page 21, become again in his mouth iz, az, ruzm, rather than the iss, auss, russm, intended. If my pupil have escaped the snare laid for him in the above instances, let him call me a tautologist with impunity, otherwise I beg leave to observe, that useful truths are not the worse recollected by being frequently repeated.

Words wherein two or more difficulties suddenly catch the tyro's eye, will generally create so much anxiety to pronounce well, that one only will be overcome, while the others escape correction entirely. He must syllable all long vocables before he can possibly do them ample justice as such; and the final h in koochh, &c. should not be allowed to mislead him so far as to say khooch, to which his tongue at first will be too prone, unless he every moment almost think, or say to himself—Take care! no expirate! long vowel! a short! a soft dental! a diphthongal

vowel! the consonant *yu*! no French *œu* or *u*, as in *œuvre*, *perdu*! &c. this sound cannot therefore exist here. One's own ears will in a few days prove excellent correctors, provided the mind is stedfastly fixed upon the object in pursuit; and where there happens to be no better instructor, I see no other resource for the solitary scholar than a pertinacious trial of the above and similar expedients.

As I mean to take every favourable opportunity of communicating gratuitously my orthoepical knowledge to those who may wish to instruct others, students hereafter will probably have it in their power to obtain correct *viva voce* information on this essential, but arduous portion of their Oriental studies, and when attainable, it should never be neglected; for no perusal of a work can possibly supply the place of a living intelligent monitor.

The present, in default of a better, will answer every useful purpose, more especially where there are two or three studying it together, or where due attention is unremittingly paid to the context, and great assiduity evinced in reading much aloud, with a full manly voice, that the organs of hearing, more intellectually alert, may constantly regulate and correct those of sight and speech.

In this way, the memory, so requisite in the acquisition of languages, is progressively brought to a high degree of perfection, as experience daily confirms that influence which the eyes, ears, and tongue conjoined, evidently possess over the faculty of recollection. He who reads, hears, sees, and writes a word all at once, may be said to have four strings, instead of one, to the bow of his mind, which, properly bent on the objects of its pursuit, must eventually hit the mark in view, with the well-directed arrow of perception, to leave a vestige behind, which no length of time can obliterate.

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### *Hindoostanee Significant Particles.*

LONG experience in teaching the Hindoostanee has convinced me, that the shortest road to a very great proficiency in that and other Oriental tongues, is a previous acquaintance with their significant letters, syllables, and particles. I shall consequently exhibit the most common in the subsequent pages, leaving it entirely to the learner's option whether he shall

try to acquire the Hindoostanee in this new way, or prefer the old beaten path of regular declensions, conjugation, &c.

These will be found in their proper place, together with the usual rules of syntax; the whole being illustrated and confirmed by the dialogues, exercises, &c. in the present performance, collected into one focus here from a great variety of my other publications, in every part of which the scholar will prove more or less expert, in proportion to the pains he may now take with the following etymological view of the Significant Particles, as initial, medial, or final, throughout the Hindoostanee language.

The letters u and a, being merely homogeneous short and long vowels, may be classed together as significant particles or terminations, as far as they will go, in this etymological department of the Oriental tongues: a or u in the nom. sing, becomes e in the inflexion sing. and nom. plur. and in the infl. plur. on; gol-a, *a ball*; infl. gole, *a ball*; nom. plur. gole, *balls*; infl. plur. golon; bund-u, bunde, *a slave*; bunde, bundon, *slaves*; sheeshu, sheeshe, *a glass*; shee-she, sheeshon, *glasses*. They are both masculine terminations, which, particularly a, become ee in the feminine and diminutive form; betā, *a*



*son*; *beteē*, a daughter; *ghora*, a horse; *ghoreē*, a mare; *bhera*, a ram; *bherēē*, a ewe; *gora*, a fair man; *goree*, a fair woman; *golee*, a bullet; *sheēshee*, a vial; *chooha*, a rat; *choohee*, a mouse; *bandee*, a female slave, from *bundu*, below and above.

In words like *gol*, round; *moord*, dead; *bund*, bound; *huft*, seven; *punj*, five; *gurm*, warm; a and u appear as adjuncts thus: *gol-a*, a ball; *moord-u*, a corpse; *bund-u*, a slave; *huft-u*, a week; *punj-u*, a hand; *gurm-a*, warm weather, summer.

In verbs these terminations greatly resemble our perfect sign. *ed* or *d*, *en*, &c.; *chah*, love; *chah-a*, loved; *mar*, beat; *mar-a*, beaten, a victim; *purh-a*, *dan-a*, learn-ed; *azmood-u*, experienced.

Compounds become adjectives like ours in *ed*, *al*, &c. *sō*; *doodil-a*, distracted; *doosal-u*, triennial; *chuogosh-u*, quadrangular; and many are thus formed from nouns, *piyas*, thirst; *piyas-a*, thirsty; *muel*, fith; *muel-a*, fithy; *bhookh*, hunger; *bhookh-a*, hungry.

Sometimes *a* is a definite sign, *bher*, a sheep; *bher-a*, the ram; *gung*, a river; *gung-a*, the river, which we have miscalled *ganges*; *khod*, self; *khod-a*, self-existent, i. e. God; *doomb*, a tail; *doomb-a*, the sheep with a large tail; *pu*

ṭun, *a city*; Puṭn-a, the city we call *Patna*; a, as a word, means *come*, in Persian and Hindoo-stance, whence perhaps its use as a vocative sign in both languages occasionally; yar-a, *O friend*; jan-a, *O beloved*; buhin-a, *O sister*.

Terminating words, a resembles our adverbial ly; zahira, *apparently*; uṣl-a, *truly*; mooṭluq-a, *entirely*;—often zahir-un, uṣl-un, &c. u (or un) is a common privative prefix, and sometimes a feminine sign; u-par, *shore-less*; u-phul, *fruit-less*; u-mur, *im-mortal*; u-chook, *in-fallible*; u-lug, *dis-joined*; u-mol, *in-estimable*; u-haṇ, *no*, from haṇ, *yes*; shaṛir-u, *a poet-ess*; mulik-u, *a prince-ss*;—a may be met with medially, as in bur a bur, *breast to breast, equal*; lub a lub, *lip to lip, brimful*; sur a pa, *cap-a-pee*; runga-rung, *various*; sur a sur, *end to end, entirely*, &c.

Before na of neuter, and other verbs, a makes them active, or causal, thus; buchna, *to escape*; buchana, *to save, preserve, &c.*; busna, *to dwell*; busana, *to people*; soonna, *to hear*; soonana, *to tell, or cause hear*; or when substituted for u so, murna, *to die*; marna, *to kill, or cause die*; kuṭ-na, *to cut*, v. n. kaṭna, v. a. buhukna, *to stray*; buhkana, *to mislead*; sumujhna, *to comprehend*; sumjhana, *to explain*;—a and u are frequently dropt, more especially u, when it would be as

troublesome as our e in words like tigress, hungry, angry, &c. never tigeress, hungry, &c.; kumeen, kumeenu, *mean*; unaj, naj, *grain*; ḍal, ḍala, *a branch*; eent, eentā, *a brick*; sumujhna, sumjhana, not sumujhana; puṭna, as already stated, not puṭuna.

The nasal ṇ after a does not prevent its inflective and plural e, nor the feminine ee in words like duswaṇ, dusweṇ, dusween, *the tenth boy, girl*, &c.—aṇ forms the nominative plural of all feminines in ee, which last then becomes iy; golee, *a bullet*; goliyaṇ, *bullets*; choohee, *a mouse*; choohiyaṇ, *mice*; and of some Persian masculines, as saqee, *a cup-bearer*; saqiyaṇ, *cup-bearers*;—a or o, followed by a, generally requires an intermediate y or w to prevent the hiatus of such homogeneous sounds, whence verbs, in ana, ona, have their perfect tense rather in aya, oya, than in a,a, o,a, and such plural inflexions, as ma-yoṇ, *mothers*, duwa-yoṇ, *medicines*, for ma-oṇ, duwa-oṇ, &c.; gana, guwana, *to sing*, &c. chhana, chhuwana, *to shade, overcast*, are formed on this principle, as ga,ana, chha,ana, would be troublesome.

Almost every tense of the verb has a in the singular number, for all the persons masculine, ee for the feminine singular, e for the mascu-

line plural, and iyaṇ, or een, for the feminine; conjugation therefore is little more than a mere repetition of the declension of nouns, as now illustrated under this letter, or rather significant particle a or u, which are so often interchangeable as to be almost one and the same; whence bandee, for bundee, *a female slave*, with hundreds more.

The learner will do well to acquire a habit of ringing the changes of a e ee iyaṇ on, till they become perfectly familiar to his ear, adverting at the same time to their various uses in grammar; viz. a is almost always a masculine, singular, uninflected sign; e is both a masculine singular inflexion and a nominative plural; ee is a feminine singular, iyaṇ, or een, its nominative plural; on the plural inflexion of most nouns, in a or u, as formerly stated on the principles of substitution; but on is rather an adjunct to all the rest.

By inflexion is meant that part of a noun or pronoun, which, with the aid of prepositions, or postpositions, forms what are called the various cases of nouns:

I, infl. me, *cases*, of me, to me, &c.

We, infl. us, *cases*, of us, to us, &c.

Gola, *a ball*; gole-ka, ke, kee, *of a ball*; golo-ko, *to a ball, a ball, &c.*

Gole, *balls*; goloṇ ka, ke, kee, *of balls*; goloṇ ko, *to balls, balls, &c.* goloṇ se, *from, with, or by balls.*

The postposition ka itself, coming under the inflective rule of a e ee, should always in the genitive be repeated so, gole-ka, ke, kee, *of a ball, a ball's*; which last translation is, for many reasons, by far the best, and ought alone to be used at first for *of*.

Gole and goloṇ, from gola, are as much inflections from it, as me and us, him and her, are from I, we, he, she, and as such are governed by postpositions in the cases accordingly.

i is the genitive sign of Persian words, as ḥokm i ḥakim, *the order of a judge*; but, after a vowel, it becomes e, mooe sur, *the hair of the head*.

When the natural order of adjective and noun is inverted, i or e is thus used, murd i nek, *a virtuous man*; gomashtu e chalak, *a clever agent*; otherwise nek murd, chalak gomashtu, as in our language.

Neuter verbs, having i as a radical letter in the active or other forms, change it to e or ee.

Phirna, v. n. pherna, v. a. *to turn*; veer.

chhilna, v. n. chheelna, v. a. *to rub, scrape, &c.*  
 sumiṭna, v. n. sumeṭna, v. a. *to contract.*

e is the masculine inflexion singular and nominative plural of a or u, to such an extent, that almost every final e may be treated by the learner as an inflexion of a or u, so—Kinaru, *a side, edge, &c.* kinare, *aside, apart*; aga, *front, fore part*; age, *before*; mara, *beaten, driven, &c.* mare, *through, from, by*; neecha, *low*; neeche, *below, &c.* In Persian, e or ee restricts the noun to one, either definite or indefinite, as goole, *a flower individually*; durukhte, *the particular tree, &c.*

e may be met with as a vocative sign, e sahib, *O sir!* a singular postposition among the pronouns, oos-e, *to him, him*; and as the singular affix of the 2d and 3d persons of the aorist or subjunctive, mar-e, *if thou or he beat, &c.*; nor must we forget its use already noticed, as a genitive sign, lolee e fuluk, *the courtesan of the sky, viz. Venus, or the star so called.* A retrospective glance at i will show how e is used as an active sign among verbs, whence miṭna, *to be erased*; meṭna, *to obliterate*; miṭwana, *to cause erase, &c.*

As the final radical of a verb, it is apt to be dropt before another vowel, which will account

for de<sub>o</sub>, *give you* ; le<sub>o</sub>, *take you* ; becoming simply do, lo, from de, *give thou* ; le, *take thou*.

Sometimes e disappears in the aorist and future also, for similar reasons, ho, *if thou or he be* ; ja, *if thou or he go* ; hoga, *he or it will be*, instead of ho<sub>e</sub>, ja<sub>e</sub>, ho<sub>e</sub>ga. At other times the hiatus here is obviated by the intervention of w, thus, howe, jawe, howega, and elsewhere by y, or rather the change of ee before vowels to iy, agreeably to pages 23, &c. which contain observations of extensive use in all the Oriental tongues, and peculiarly applicable to Hindoostanee verbs.

By adding ñ to e, so eñ, the nominative plural of all feminines, which do not terminate in ee; is formed ; bat-eñ, *word-s* ; kitab-eñ, *book-s* ; ubroo-eñ, *eye brow-s* ; in this way also the pronominal dative, and accusative signs plural, oon-eñ, *to them, them* ; besides the aorist plural, mar-eñ, *if we or they beat* ; jaweñ, *if we or they go* ; howeñ, *if they or we be* ; sometimes hon-eñ, for the reasons stated above.

ee has just been treated as the feminine and diminutive sign, naturally flowing from the masculine and augmentative a ; luṛka, *a boy* ; luṛkee, *a girl* ; russa, *a rope* ; russee, *a string* ; luṛka gata, *a boy sings* ; luṛkee gatec, *a girl*

*sings* ; *luṛke gate*, *boys sing* ; *luṛkiyaṇ gatiyaṇ*, (or *gateeṇ*) *girls sing*.

ee is a feminine termination, when the word is not by nature masculine : *panee*, *water* ; *mo-tee*, *a pearl* ; *gḥee*, *melted butter* ; *jee*, *life* ; *du-hee*, *curds*—excepted, which are all masculine ; as also such words, *sipah-ee*, *a soldier* ; *malee*, *a gardener*, &c. for the reason now assigned.

Adjectives become nouns, or *vice versa*, by assuming ee ; *khoob-ee*, *good-ness* ; *bḥula-ee*, *well-fare* ; *buṛa-ee*, *great-ness* ; *beemar-ee*, *sickness* ; *wuzn-ee*, *weight-y* ; *puhar-ee*, *a mountaineer* ; *Khooda-ee*, *God-head* ; *murd-ee*, *man-hood* ; *dost-ee*, *friend-ship* ; *hath-ee*, *hand-y* ; (whence, *an elephant*, as *hath* means the *hand*.\*)

\* This and similar words, with a final inspi-  
rate, are uncommonly troublesome to beginners,  
though the h be often a very essential dis-  
criminative letter as in *sath*, *with* ; *bagḥ*, *a tiger* ;  
*doodḥ*, *milk* ; *guṛḥ*, *a fort* ; *koochḥ*, *some* ; thus  
distinguished from *sat*, *seven* ; *bag*, *a bridle rein* ;  
*dood*, *smoke* ; *ghuṛ*, *a house* ; *kooch*, *the breast* ;  
and *kooch*, *a march*. In *koochḥ*, with a few  
such, the h is scarcely perceptible to the ear,  
and in all the rest, in fact, it is by no means a  
full very distinct aspirate ; *sath* must not there-  
fore be made *sathu* nor *satuh*, but merely *sath*,



Rusm-ee, *custom-ary*; kitab-ee, *oblong*, i. e. *book-like*; Hind-ee, *India-n*; azar-ee, *disease-d*; occasionally with an intervenient w a or g, eesu-wee, *Christ-ian*; doonya-wee, *world-ly*; chuoksa-ee, *alertness*; chuokus, *alert*; bundu-gee, *slave-ry*; deewanu-gee, *madness*; udhik-a-ee, *over-plus*; sewuk-a-ee, *service*.

As an emphatic, ee and hee are thus used, yih-ee, *this very*; wooh-ee, *that very*; muen-hee, *myself*; malik-hee, *the owner's self*; something like the e formerly explained, which the Persians call ee.

When final a of infinitives or participles becomes ee, they express instrumental, local, or abstract nouns; kuturnee, *scissars*; koorelnee, *a poker*; orhnee, *a covering*; bustee, *a village*; gintee, *an account*; dhurtee, *the world*; bolee, *speech*, from kuturna, *to clip*, &c.

The second person singular of every tense of the Persian verbs ends in ee; and as an affix to infinitives, in that tongue, it denotes propriety, fitness, &c. kooshtun-ee, *worthy of death*;

with a smooth gentle inspiration, as close after the t as l is to r in *curl*, *purl*, &c. in our language.

khordun-ee, *eatable*, from the verbs *to kill*, *to eat*.

When one ee follows another, it is naturally dropt as troublesome, whence kee, dee, pee, lee, see, for kee,ee, dee,ee, &c. the regular feminine perfects of verbs with radical e, or ee.

Generally speaking, ee may be treated as a significant affix in the Hindoostanee, of such extensive use, that practice only can ascertain it; thus, after the a of many active imperatives, it forms a species of abstracts or participials, like our own, and applicable to season, price, &c. kuṭa-ee, *cutting*; boṭa-ee, *sowing*; dhola-ee, *washing*; luṭa-ee, *battle, fighting*, &c.

Followed by the particles an, on, it becomes iy in the nominative and inflexion plural, choohiyan, *mice* (unless when the a is omitted, as in choohiyan kheltiyan, or khelteṇ, *mice play*) choohiyan ko, *to mice*.

O, though sometimes a vocative prefix like e, is generally substituted for the nom. signs a or u, but affixed to every other letter to form the vocative plural of all nouns; beṭo, *O sons*; bundo, *O slaves*; luṛkiyo, *O girls*; kitabo, *O books*;—on has been already discussed as the plural inflexion by substitution, and by addition it must be evident enough in kitabon-ka;

ke, kee, *of books*; ubroo-on se, *from eye-brows*; murdon ke age, *before men*.

O forms the second person of the aorist and imperative plural mar-o, *if you beat, beat you*, and after numerals seems definite; teen-o, *the three*; char-o, *the four*; but intermediately it has a conjunctive or adverbial influence, din o rat, *day and night*; hath o hath, *from hand to hand*; rat o rat, *the whole night*.

In Persian o is the conjunction, and also the pronoun he, o-ra, *to him*.

oo an instrumental or adjective affix, mar-oo, *killing, fatal*; jhar-oo, *a broom*; dekha-oo *seemly*; deedar-oo, *sight-ly*.

As a prefix oo resembles the Latin ex, re, &c. oo-jarna, *to extirpate, eradicate*; oo-gulna, *to reject, chew the cud*; oo-tarna, *to dismount*, &c. Followed by the nasal n, it denotes the first person sing. of the aorist, mar-oon, *if I beat*, and the indicative of hona, *to be*, hoon, *I am*. Sometimes it looks like a privative oo-hoon, *no*, from hoon or han, *yes*.

ue—the common vocative sign, ue lurke, *O boy*; ue dost, *O friend*; constituting also the second and third person singular of hoon; hue, *thou art*, *he is*, made plural by n huen, *we are*, *they are*. As hona, *to be*, was probably at first

hu-na, *to breathe, or be*, we can thus account for the seeming irregularity of this verb, by supposing the ancient regular aorist has now become the present of the indicative hu-on, hu-e, hu-o; hu-en, omitting the u in ho-en, ho; as the verb stands at present, a hypothesis confirmed by the future huega, of which hereafter. This diphthong is very conspicuous also among the pronouns, muen, *I*, tuen, *thou*.

uo, like o, is a conjunction, probably contracted from uor, *and*; as pu is sometimes from pur, *on*; it is a prominent letter in kuon, *who*; juon, *who*; tuon, *that*; and being often interchangeable with o and oo, the scholar should get a habit of treating all three, as one only and the same sound.

hu—appears to be the root of the verb huna, *to be*, now hona, as I have just explained. This letter is peculiar to the third personal pronouns; yih, *woh*, he, she, it, but among these and the rest, it is frequently suppressed, whence conen for conhen; *them, to them*; toomh, toom, *you*; han or an, means *place* in composition; wuhan, *there, that place*; ha, like y, keera, *a worm*; keeruha, *wormy*.

ah, *a sigh*, is, I think, more expressive than our word, as it must be expressed by a full in-

spiration after a, and being feminine, the nom. pl. is ah-en, the infl. ah-on; ha,e, *alas!* dooha,e, *tihæ,e, help, help, alas! alas!* ho, *be*; hue, *is, art*; hoon, *am*; han, *yes*; hee, *very, self*; he, the vocative sign, *O*.

Yu, a useful intervenient consonant between homogeneous vowels, aya, *came*, instead of a,a; kiya, for kee,a, *did*; and kya, for ke,a, *what?* to prevent the hiatus, as formerly illustrated.

Ya, means *or* and *O*; ya khoda, ya eesa, *O God! O Jesus!* also *or God, or Jesus*; ye, *these*; yo, *this*; yoon, *thus*.

When y e i ee or ue, is the prefix of pronominals, it commonly conveys the idea of proximity, expressed in English by *this, thus*; itna, *tantus*; kitna, *quantus*; uesa, *talis*; kuesa, *qualis*; idhur, *hither*; kidhur, *whither?* yuhan, *here*; kuhan, *where?* yoon, *thus*; kyoon, *which way? how? why?* uela, *this side*; wuela, *that side*; puela, *farthest off*, &c.

wu, an intervenient like yu, homogeneous with o and oo, as y is with e and ee; it frequently expresses *and*, *wu-ghueru, et cætera*; and occurs as a subservient in ordinals, duswan, *the tenth*; panchwan, *the fifth*; omitted *ad libitum*, as chuothan, *fourth*; this an may there-

fore be deemed equivalent to our *th* in *eleventh*, *egarhan*, &c. and so on.

Every verb having a radical final vowel, assumes and drops *w* in the aorist and future at pleasure, but the others do not, whence *bowe*, *bo<sub>e</sub>*, *he may sow*; *bowenge*, *bo<sub>e</sub>enge*, *they will sow*; *chule*, (never *chulwe*) *he may walk or go*. If the radical (*i. e.* the letter before the infinitive *na*) be *ee*, the effect is thus, *seewe*, *siye*, *he may sew*; *seewe ga*, *siye ga*, *he will sew*; partly explained in a former section.

*wa*, means *a man*, &c.; *pesh-wa*, *a foreman*, or *leader*, also *open*; *wan*, *wen*, *ween*, noted above as *th*: *wa<sub>e</sub>*, *alas!* *wa<sub>e</sub> wuela*, *lack-a-day!* *wah*, *bravo!* *wah wah*, *admirable!*

*wooh*, *wuh*, (formerly *wa*) *he*, *that*, *it*, *she*.

*we*, *they*, *wooh bolta*, *he speaks*; *wooh boltee*, *she speaks*; *we bolte*, *they speak*; *we boltiyan*, *they* (females) *speak*.

*bu bur* or *ba*, a preposition or adverbial prefix, *ba-hoormut*, *with honour*, *honourably*; *bu-shid-dut*, *with violence*, *violently*; *bu-ja*, *in place*, *a-propos*, *right*, *properly*; *bur-wuqt*, *in time*, *seasonably*; *dur bu dur*, *from door to door*; *ja bu ja*, *from place to place*; *roo bu roo*, *tete-a-tete*; *roz bu roz*, *day after day*, *daily*; *ba inşaf*, *with justice*, *justly*; *dust bu qubzu*, *sword in hand*; *dust*

*bu, sir, respectfully*, i. e. with hand at head, viz. cap in hand; *ba, father, son*, generally reduplicated *baba*, (like *ma, mother, mama*,) whence *bee, ba, ee*, and *beebie*, a *lady, matron*; *baboo*, *nobleman*, with *ube, sirrah*, in contempt.

*be, without*, also a useful privative, *be-ja, mal-a-propos, out of place, unseasonably*; *be-aram, restless*, *be-dum, breathless*; *be-hoormut, dishonoured*; intermediately, *ja-be-ja, here and there*.

As *b* is not only interchangeable with the other labials, but *o oo* also, the student will not be surprised to meet with *seb, se, o, an apple*; *talab, tala, o, a pond*; *tub, tuo, then*; *jublug, juolug, until, &c.* often *tud, jud*.—*Bi, dis, &c.* *bi-lugna, to dis-join*; *bi-lug, a part*; *desee, native*; *bi-desee, foreign*; *bi-chulna, to retire*.

This letter, being an expletive prefix to Persian imperatives, as *bu, bi, bo, be, &c.* is much used, *boogo, speak*; *bidih, give*; *bya, come, &c.* probably meaning, *do speak, pray give, come along*.

In Arabic it is met with *so, bil-lah, by God*, *bu Ulee, by Ulee, &c.*

*Bee*, the feminine of *ba*, must not be confounded with *bhee, also*; *buhee, she floated, also a ledger*; *bhu, ee, friend, brother, &c.*

Bo, boo, *smell, scent*; likewise sow, from *bo-na, to sow*.

bu, I suspect, is a root denoting stability, time, eternity, whence ub, *now, this time*; kub, *when?* jub, *when*; tub, *then*; bul, *strength*; bar, ber, *time*.

It is curious enough, that in some of the Indian tongues, b is a prominent letter in the future tense, as in abo, ibo, of the Latin; and not less so, that boo, ba, in both Persian and old Hindee differs little from our own verb *be*.

In every numerical series of two, b is the leading letter, baruh, *twelve*; bees, *twenty*; baees, *twenty-two*; butees, *thirty-two*, &c. whence one would suppose, that do, doo, *two*, was formerly ba; *bis, biped, biennial*, &c. confirm the supposition.

pu, as a contraction of pur, means *on, at*, &c. whence oopur, *upon, above*, &c.

phu seems a radical, denoting the blowing with the breath, and the blooming of a flower, or the expansion of any thing; phoonkna, *to blow, breathe*; phool, *a flower*; phul, *a fruit*; phoolna, *to swell*; phulna, *to bear fruit*; phan, *a snake's hood or crest*; phen, *foam, froth*; phootna, *to burst*; phutna, *to crack*; phoolka, *light*; phaha, *a flake*:—pa, pa'e, *the foot, paw*; occasion



ally *ness*, mota-pa, *fat-ness*; doobla-pa, *lean-ness*, &c.; sur a pa, *from head to foot*; pa-bund, *foot-bound, rivetted*; pa,e mal, *trodden, destroyed*; pa-een, *below, under*; ap, *self, your honour*, &c.

pee, *a lover*, the root of pee-na, *to drink*, whence, piy-as, *thirst*, viz. a desire to drink; puh, a root connected with primary objects, perhaps from its meaning the dawn of day.

pue, payu, the same as pa, pue-zar, *a shoe or slipper*; pue dur pue, *successively, foot after foot*.

pa,o, puo, *a quarter*, whence puone, *a quarter less*, as puone teen,  $2\frac{1}{4}$ , viz. a quarter less three.

op, *lustre*; op-na, *to polish*; op-chee, *clad in armour*.

fee, fi, equivalent to in, at, per, &c. fil-hal, *at present*; fee guz, *per ell*, &c.

vu is not used, except as wu, for a significant particle, though useful enough to express the reduplicated w in nuwwab, nuwab, whence our corruption nabob.

ṇ has before been noticed as a plural final in aṇ, and eṇ, eeṇ, oṇ.

russiyan, *ropes*; raten, *nights*; bol-en, *we or they may speak*; inh-en, *to these*; bol-eeṇ, *they, you, or we (females) spoke*; ah-oṇ, *sighs*; but in bol-oṇ, *I may speak*, muen, tuen, it is rather

a singular sign, and the same among the ordinals, *tees-waṇ-wen-ween*, *the thirtieth*.

n̄ is also a very conspicuous letter among adverbs of place, as *yuhaṇ*, *wuhaṇ*, &c. already enumerated. This n̄ is often redundant, and at times omitted.

n occurs in the genitive of ap, like *ka*, *ke*, *kee*, *upna*, *upne*, *upnee*; and as the infinitive sign it is liable to the very same inflexion, *na*, *ne*, *nee*, as a verbal noun or adjective, according to the concord or government of the sentence. In one verb it is used for the sake of the sound, *an, ke*, *ake*, *having come*.

Some adjectives, &c. are formed by *na*, *doo-na*, *double*; *bhoot*, *a ghost*; *bhoot-na*, *an imp.*

Under various forms of *un*, *na*, *ni*, *nir*, this radical may be met with as the paramount sign of negation, privation, &c. *na tumam*, *imperfect*; *ni kumma*, *use-less*; *nir-as*, *hope-less*; *nir-mul*, *limped*; *nirala*, *uncommon*.

Among the pronouns, the plural is marked by n̄ instead of n̄, thus: *in*, *these*; *con*, *those*; *jin*, *whom*; *kin*, *whom*; for the very obvious reason, that mere nasals would make such words seem too insignificant.

Persian and other infinitives are apt to end in this letter, also many pronouns; *nul*, *nue*, *a*

*tube, pipe, &c.* evince the prominent inanity of this sound, corroborated by words in most languages, as *nemo, nihil, ninny*.

Variously modified *n* marks feminines and diminutives, *malee, gardener*; *malin, his wife*; *dhobee, a washerman*; *dhobin, a washerwoman*; *joolaha, a weaver*; *joolahin, joolahun, his wife*; *sher-nee, a tigress*. *Peer-un, Meer-un*, diminutives from *Meer* and *Peer*, proper names.

The affix *un* resembles our *ly*, *ittifaq-un, accidental-ly*; *quṣḍ-un, purpose-ly*.

*nuh, the nail*; *nakhoon* in Persian.

*nuo, nuya, new*, likewise *nine*.

*nue, a tube, reed, cane, pipe*.

*ne*, an expletive before active verbs in the perfect tenses, *muen ne diya, I gave*, *muen ne nuheen, I did not give, or I gave not*.

*nu*, though in general a simple negative, occasionally expresses *or*; *koochh nu koochh, something or other*; *kubhee nu kubhee, sometime or other*; *kuheen nu kuheen, somewhere or other*.

The negative *nu*, in verse, may be made long, and pronounced *ne*.

*nee*, the fem. of *na*, also an affix to denote that gender, *mor-nee, a pea-hen*.

*m* belonging to the pronoun of the first person in several tongues, and in Arabic appli-

cable by a peculiar inflexion to place, instrument, &c.; muq̣sud, *destination*; muhkumu, *judgment-seat*; muqtul, *place of execution*; mistur, *a rule*; or reciprocity, as, mooqatulu, *carriage*; moobahuṣu, *argumentation*.

As an affix in beg, khan, *a lord*, m denotes the feminine begum, khanum, *a lady*.

ma, maṇ, *mother*; mah, *a month*.

moo, *hair*; moh, *pity*; muya, *sympathy*.

moonḥ, *face, mouth*.

mue, *wine*; mui, *with*; bu mui, *along with*.

muen, *I*.

men, *in, at, on, &c.*; menḥ, *rain*.

mu resembles the nu in khṛwah, mukḥwah; nolens volens, expressed also by huq na huq, the *hocknock* of jargonists. Before the imperative this negation commonly assumes t, as mūt, *dont*.

muo, some places or towns are so called in India.

lu, ru, differently modified with the vowels, as *al, el, r, ar, &c.* appear as radicals denoting possession, agency, existence, &c. which will be found in some measure, to pervade our own and other tongues, puh-la, *first*, doos-ra, *second*, tees-ra, *third*, the *s* of these seems merely for the sound.

Sometimes these letters occur as mere subser-  
vients, in *nir-as, hopeless, dholana for dhoana,*  
*to cause wash, &c.*

ra, re, ree, is to the first and second personal  
pronouns, &c. what ka, ke, kee, is to every  
other word in the genitive; *mera, mere, meree,*  
*of me, my, mine; tera, tere, teree, of thee, thy,*  
*thine; huma-ra, re, ree, our, our's; toomha-ra,*  
*&c. your, your's.* In Persian, ra is equivalent  
to ko, to, for, o-ra, to him.

re, o. bap re, *O father; ma ree, O mother.*

reh, a sort of fuller's earth.

rah, a road; rah-ee, a traveller, wayfarer.

roo, the face; roo bu roo, face to face; ab-roo,  
reputation; ub-roo, eye-brow.

rooh, the soul.

ru, rate, ratio.

ru, ee, bran.

ra, ee, mustard.

ra, e, opinion.

These, and others like them,  
prove the absolute necessi-  
ty of great accuracy in pro-  
nunciation, as thousands  
such are met with in the  
Hindoostanee.

The palatials *ṭ ḍ*, with their aspirates *ṭh ḍh*,  
are little if ever used as significant or even ex-  
pletive particles, nor am I yet aware of their  
application as Sanskrit radicals.

*ḍ* very often becomes a harsh *r*, and *ṭ* some-  
times the soft *r*; as such they will occasionally

be met with affixed to other words: thus, *chum-ra, leather*; *chumree, cuticle*; *cham, hide*; *pug-ra, a large turban*; *pugree, a small one*; *pug, one very large*; and though this application of *ra, ree, ur, ar*, do not always hold good, they may nevertheless be traced as subservient affixes of some sort or other, in many words terminating as above.

*tho* will often be heard in counting so, *ek tho, one* (knife, &c.); *panch tho, five* (chairs, &c.); and must be carefully discriminated from *to*, the mere expletive, *hue to, he is I believe*.

*t* seems a leading letter in the second personal pronoun, too, *tuen, thou*; *toom, you*; *tera, thy*, &c. the correlatives, *tuon, tuhan, tuesa*, &c. It is moreover the paramount sign of the present tense, immediately after the root of the verb, and before the *a, e; ee, een*, of masculines and feminines in both numbers; *marta, I, thou, he*, (males) *beat*; *marte, we, you, they*, (males) *beat*; *martee, I, thou, she*, (females) *beat*; *marteen*, or *martiyan, we, you, they*, (females) *beat*.

In the old verbs the use of *t* was even more obvious as a present sign, *murun, to die*; *murut, he dies*, &c.

*te*, the old word for *se, from*, sometimes *sitce*.

ta, *that, to, till*; affixed, *ness*, sum-ta, *same-ness*; komul-ta, *soft-ness*.

ṭha, *was, had, did*; ṭhe, *thee, then*, &c.

ṭhah, *a bottom, ford*; u-ṭhah, *bottom-less*.

tuh, *fold, doubling, down, below*.

to, *that, also*, &c. in Persian, thou, and often contracted and affixed as ut or simply t.

too, toon, tuen, *thou*.

tuo, *then, yes, well*; like tub, *then*.

This letter takes the lead in every series of three, under the various forms of tee, ti, tree, tir, te, and in many compounds from this number; thus, doo ha,ee, *twice alas!* ti ha,ee, *thrice alas!* ti-pa,ee, *a tripod*; tri-sool, *trident*.

ut or iyut, like the affix ta, will be found in many words; thus, admiyut, *humanity*, shukhsiyut, *self-importance*, and padshah-ut, *king-dom*.

at, Arabic plural sign, warid-at, *accident-s*; moofrid-at, *simple-s*.

at, the custard apple, affixed like ta booht-at, *abundance*, from buhcot, *much*, sometimes a,et, puncha,et, *an assembly, a jury of five*.

aṭh, *eight* (in composition); uṭh, ur, us, as.

ot, *shelter, cover*; uti, *very* in Sanskrit.

tue, *a fold, ply*, correlatively, *as many, so many*.  
after kue, jue, *how many, so many*.

ṭue, *passing over*; ṭue-kurna, *to cross*.

tu,een, like ko ; but a compound postposition requiring ke, murd ke tu,een, *to the man*, or simply *the man*.

The other dentals are seldom of much use etymologically, except d, very conspicuous in the third persons of Persian verbs.

De, *give, let* ; de,o, *do, the plural* ; ane de, *let come* ; do, doo, *two*, used in several compounds, as

doosra, *a second* ; doona, doogna, *double*.

donon, *both* ; doodila, *distracted* ; lit, *two-hearted* ; doo ha,ee, ti ha,ee, *twice and thrice* *alas! help! help! justice! justice!*

s being convertible with h, in duh, dus, *ten*, mah, mas, *a month*, &c. we can so far account for it as the pronominal inflexion in yih, is ; wooh, cos ; though more difficult to trace it in jo, jis ; kuon, kis ; tuon, tis, &c.

su, denotes association, su-kha, su-khee, *a comrade* ; suhna, *to put up with, bear* ; sujjun, *a lover*.

sa, se, see, son, *like* ; a particle of similitude discernible in uesa, wuesa, juesa, tuesa, kuesa ; from yih, wooh, jo, tuon, kuon, or kya, meaning like this, that, which, &c. it means also *ish*, as kala-sa, *black-ish*, hura-sa, *green-ish*.



se, *from, with, by, to, &c.* sometimes sitee, and formerly son, te, &c.

sa, sometimes is used discriminatively, as kuonsa, juonsa, tuonsa, ko, eesa, *whichever, which of two, or many, &c.*; it often requires ka after the noun, huewan ka sa, *brutal*; lurke ka sa, *boyish*; ungoor ka sa, *like a single grape*.

sah, *a banker*; si, *three*; si puhur, *3 o'clock*; sitara, *a three-stringed instrument*; sisalu, *triennial*; si goshu, *triangular*.

so, *the same, so, he*; so, *sleep thou*; so, o, *sleep you*.

soo, as a prefix, expresses any thing good, scor, *angel*; soochal, *good conduct, &c.* whence perhaps sona, *to sleep, also gold*, both of which the Asiatics are very fond of; sohna, *to fit, become*, evidently from soo and <sup>a</sup>hona contracted to sohna.

suo, sue, 100.

sayu, saye, *shade*.

sa, ee, *zealous*; sa, ee, *earnest to bind a bargain*; sa, een, *master, lord*.

sahee, *a porcupine*.

su, ee, *exertion, endeavour*.

sh, of little use except in ish, at the end of Persian roots, or imperatives, as posh-ish, *cloth-*

*ing, saz-ish, collusion.* In Persian, *sh* sometimes expresses the third personal pronoun.

*sho, a washer*, in composition; *deg-sho, a scullion*; *moordu sho, a corpse cleaner*.

*z* and *zh*, unless as a contraction of *uz, from*, &c. in the Persian, have no significant power.

*za*, from *zadu, born*, means a son; *mir-za, a knight*, being literally *meer-za, the son of a lord*.

*jun, juna*, have the same import in Hindoo-stanee, *muha-jun, high-born*; *soowur ka juna, a pig*, or *hog's son*.

*zee* and *zoo*, as prefixes, mean *possessed of*, &c.; *zee-rooh, possessed of life, living*; *zoo-foonoon, artful*.

*chu, chee, eechu, sundooq-chu or -chee, a box*; *deg-chu, or -chee, a pot*; *bagheechu, a small garden*, from *sundooq, a chest*, *deg, a large pot*.

\* *cha, or chae, tea*; *chah, desire*.

*chi, what?* *chhee, fy!* *chhee chhee, fy for shame!*

*chee*, a particle both of diminution and agency, *bundooq-chee, musquet-er*; *tumboor-chee, a drum-mer*.

\* Many words with final *a* assume *e* in this manner, to which the learner must constantly advert in his progress among the Oriental tongues.

chhu, *six*, in comp. s, chhi chhe; soluh, *sixteen*, is a change and contraction of chhu uor duh, *six-and-ten*.

chuo, in comp. *four*; chuo-duh, *fourteen*; chuo-goshu, *quadrangular*; chuo-gird, *around*; chuo-kunna, *circumspect*; lit, *four-eared*.

j denotes the relative state of pronominals and adverbials, jo, *who*; juonsa, *whichever*; jo, ee, *whoever*; jub, *when*; juhan, *where*; jueṣa, *so, like which*; jitna, *so many*; jita, *so much*; jue, *as many*; jyoon, *just as*; jidhur, *whither*; joheen, *as soon as*.

k is generally interrogative, kuon, *who?* kya, *what?* kub, *when?* kuonsa, *which?* kuhan, *where?* kuṣa, *how?* kitna, kita, kue, *how much, many?* kyoon, *why?* kidhur, *whither?*—k. contraction for kurna, as h. d. a. r. &c. is respectively for hona, dena, ana, rukhna, &c.

ka, ke, kee, a genitive, possessive, or adjective sign, to be always translated by 's, and treated as an adjective affix; ubka sal, *now's year*, viz. the present year; ubke sal ka khurch, *this year's expence*; ubke sal ke khurch ko, *this year's expence for*; oos ka bap, *his or her father*; oos kee ma, *his or her mother*; oos ke bap se, *from his or her father*; oos kee ma ko, *to his or her mother*; oos ke do bha, ee, *his or her two*

*brothers*; obs kee do buhinen, *his or her two sisters*.

kee is often the fem. of kiya, *done, made, &c.*; urz kee, *he said*, as stated in page 73.

ko, *to, for, at*, or simply the accusative sign; ghore ko do, *give (to) the horse*; ghore ko mut maro, *dont beat the horse*.

uk, ak, k, the agent, &c. puer-ak, *a swimmer*; sewu-k, *a servant*; mend-uk, *a frog*; ghuo-k, ditto, from *swim, service, a ditch*, and ghuo ghuo, *the cry of a frog*, the largest of which are the best teachers I know of the burr, or Northumberland r, expressed by gh in my system, in this hoarse ghuo ghuo of the Indian frogs, which certainly articulate the sound required with great precision in their responsive salutes from one brink of a water to the other, during the rainy season in Bengal. If cats occasionally converse by a modulation of their voices not unlike the human speech, the frogs and crows of the East are not behind them in these gutturals of speech kha, qa, gha; and I have often heard the Indian *starling*, or muena, pronounce the word *ṣahib, master*, more correctly than most of our countrymen in the Eastern hemisphere, who generally say *sab*, instead of

sau-~~na~~ a full, manly, distinct sound of the long syllable sa and the expired hib.

The aspirative sign, k or uk is conspicuous in *murd uk*, *a manikin*, *tifl uk*, *a little child*, &c.

*ke, kur, kas, having, ly*; *mar-ke, mar-kur, being beaten*; sometimes *mar-kurke, mar-kur-ke, kyoön-ke, kyoön-kur, because, as how*; *jan-kur, knowing-ly*.

*ki, that, who, which, saying.*

*koo, bad*, opposed to *soo*, *koo-chal, misconduct*, *koo-dhung, un-mannerly*.

*kue, how many?* *ku, ee, several.*

*que, reaching, vomiting.*

g applies to the future tense of verbs, affixed to the aorist terminations *oon e en o*, and prefixed to the masc. sing. and plural *a, e*, or the feminine *ee, een, iyan*; *ja, oonga, ja, ega, ja, enge, ja, oge, ja, oongee, ja, egee, ja, engcen, ja, ogeen, &c.* *I will go*, and so on.

The foregoing significant particles will prove so truly convenient for the analytic and synthetic process with Oriental vocables, on which very great proficiency in the Hindoostanee must ultimately depend, that I cannot now resist the impulse to furnish every facility of this sort to the inquisitive scholar, by way of exercise to his memory, before he applies his judgment

progressively in the derivation and composition of words, as they pass in review before him, through the whole of the examples. Under this impression, I have collected below, the most common prepositive, adjunctive, and intermediate inseparable particles, (or words used as such) which could not appear before as mere letters, that they also may be learned completely by heart with the postpositions, &c. which follow in pages 103, 104, &c.

*Prepositives.*

ghuer, <i>other</i> ,	ghuer şuheh, <i>in-correct</i> .
khilaf, <i>opposite</i> ,	khilaf uql, <i>un-reasonable</i> .
kum, <i>less</i> ,	kum zor, <i>pith-less</i> .
udum, <i>without</i> ,	udum foorşut, <i>leisure-less</i> .
bud, <i>bad</i> ,	bud şoorut, <i>ill-favoured</i> .
zisht, <i>ill</i> ,	zisht roo, <i>ditto, ugly</i> .
pust- } <i>low</i> ,	pust- } himmut, <i>illiberal</i> .
doon- }	doon- }
tung, <i>narrow</i> ,	tung dil, <i>narrow minded</i> .
goom, <i>lost</i> ,	goom hosh, <i>insensible</i> .
door, <i>bad</i> ,	door mut, <i>un-wise</i> .

which have all a privative, negative, or defective tendency, in a variety of compounds, such as the instances here produced, merely for the

learner's future guidance through innumerable derivatives of the same species in this and all languages.

The particle *la* has been omitted in its proper place, though like *na* of great use as a privative: *la-char*, *helpless*; *la-ghurz*, *dis-interested*; *la-hul*, *in-explicable*.

*khosh*, *pleasant*,      *khosh-tubū*, *good-humoured*.

*khoob*, *good*,      *khoob-soorut*, *well-favoured*.

*nek*, *virtuous*,      *nek mizaj*, *good-natured*.

shuh,	} <i>grand</i> ,	} <i>shuh rah</i> , <i>high-way</i> .	
rae,			} <i>rae ban</i> s, <i>the royal bamboo</i> .
raj,			
	} <i>royal, &amp;c.</i>		

express *good* in their compounds; the three last often apply to the vegetable and animal kingdom, importing *bulk*, *excellence*, &c.

*qabil*, *able*,      *qabil ilaj*, *remediable*.

*laiq*, *proper*,      *laiq suza*, *punishable*.

sometimes the order of the words is inverted in these and other examples.

sahib,	} <i>lord, master</i> ,	} <i>sahib uql</i> , a wise <i>man</i> .		
meer,			} <i>&amp;c. like præ-</i>	} <i>meer mujlis</i> , a president.
uhl,				

ziyadu,	{	denote	{	ziyadu tulub, <i>exorbitant</i> ;
foozool,				ziyadugo, <i>talkative</i> ; foozool-
		excess,	{	khidmut, <i>officious</i> . }
hum, <i>with</i> ,	{	concord, &c.	{	hum muktub, a school-fellow ;
ek, <i>one</i> ,				hum dil, <i>unanimous</i> .
				ek jins, <i>congenial</i> ;
				ek dil, <i>unanimous</i> , &c.
neem,	{	<i>half</i> ,	{	neem pokht, <i>half</i> dressed.
udh,				udh mooa, <i>half</i> dead.
pesh, <i>before</i> ,				pesh-wa, <i>fore-man</i> .
pus, <i>after</i> ,				pus khoodu, <i>leavings</i> .
dur, <i>in</i> ,			{	dur soorut, <i>in case</i> .
			{	dur kar, <i>in need</i> .


*Adjunctives.*

hut,	{	<i>ness</i> , &c.	{	kurwa hut, <i>bitterness</i> .
wut,				buna wut, <i>management</i> .
gee,				tazu gee, <i>freshness</i> .
pun,				moṭa pun, <i>fatness</i> .
puna,				bewa puna, <i>widowhood</i> .
ana,				ghur ana, <i>household</i> .
anu,				nuzur anu, <i>a present</i> , &c. zun-
				anu, <i>womens apartments</i> .

cenu,	{	sal eenu, <i>yearly</i> -	{	<i>pay</i> , <i>wages</i> , &c.
		roz eenu, <i>daily</i> -		
		chob eenu, <i>wooden</i> .		

the three last denote, *fees*, *finer*, *places*, *adjectives*, &c. as above.



wala,	doodh wala, a milk-man.
wal,	koṭ wal, <i>police officer</i> .
wuya,	nuchwuya, a <i>dancer</i> .
iya,  man,	mukhun iya, a butter-man.
waha, &c.	hul waha, a ploughman.
aha,	duor aha, a runner.
hara,	lukur hara, a wood-monger.
war,	commedwar, a <i>candidate</i> , hopeful.

The whole of the foregoing assume various forms in composition, such as al, el, eela, uela, har, uha, era, which are used as adjectives, agents, &c. thus, rus eela, *juicy, luscious*; ghur-uela, *domestic*; pa,el, *sure-footed, a good pacer*; sump era, a *snake-catcher*, with many more.

In the feminine with many nouns they occur so:

walee, *woman*, doodh walee, a *milk-woman*,  
cheere walee, a *virgin*, ruseelee ankḥ, a *luscious eye*.

kar, bud kar, an *evil-doer*, kisht kar, a *planter*.  
gar, khidmut gar, a *waiting servant*, goonuh-gar, a *sinner*.

gur, suoda gur, a *trader*, ṣaboon gur, a *soap-boiler*.

dar, dookan dar, a *shop-keeper*, zumeen dar, a *landholder, farmer*.

The whole of the above, and a number below,

imply maker, doer, holder, keeper, &c. as agents in *er* or adjectives of our language.

burdar, *bearer*, hooqu burdar, a pipe ~~man~~, nishan burdar, standard ~~bearer~~.

bur, *carrier*, pueghum bur, a messenger, prophet, ruh bur, a conductor.

ban, *keeper*, bagh ban, a gardener, durban, a door-keeper.

wan, — garee wan, a carter, kishtee-wan, a boat-man.

man, — goon man, an artist, boodh man, a wise man.

baz, *player*, shutrunj baz, a chess player, rindee baz, a wencher, dumbaz, a puffer.

kush, *drawer*, tar kush, a wire drawer, hooqu kush, a smoker.

saz, *maker*, zumanu-saz, a time-server, sookhn-saz, an orator.

geer, *taker*, rah geer, a wayfarer, dust geer, a patron, goolgeer, snuffers.

furosh, *seller*, mue furosh, a wine merchant, puneer furosh, a cheese-monger.

khor, *eater*, khoon khor, khoon khwar, a murderer, blood-thirsty.

khwar, <i>drinker</i> ,	shurab-khwar, or khor, a wine- <i>bibber</i> , sood khor, a <i>usurer</i> .
khan, <i>teller</i> ,	qissu khan, a story-teller, Far- see khan, a Persian <i>scholar</i> .
go, <i>speaker</i> ,	durogh go, a <i>liar</i> , rast go, a <i>teller</i> of truth, candid.
undaz, <i>thrower</i> ,	gol undaz, a <i>gunner</i> , teer un- daz, an <i>archer</i> , burq undaz, a <i>musqueteer</i> .
chula, —	gol chula, a <i>cannoneer</i> .
cheen, <i>seizer</i> ,	sookhn cheen, a <i>carper</i> at words, gool cheen, a <i>florist</i> .
rez, <i>shedder</i> ,	khoon rez, a <i>shedder</i> of blood, a <i>murderer</i> , rung rez, a <i>dyer</i> .
kun, <i>digger</i> ,	gor kun, a <i>grave-digger</i> , moo- hur kun, a <i>seal-engraver</i> .
zun, <i>striker</i> ,	rug zun, a <i>phlebotomist</i> , rah-
mar, <i>killer</i> ,	zun, butmar, a <i>robber</i> , high- way-man, foot-pad, &c. chiree
&c.	mar, a <i>bird-catcher</i> .
shikar, <i>catcher</i> ,	mahee shikar, a <i>fish-catcher</i> , ahoo shikar, a <i>deer-catcher</i> .
les, <i>licker</i> ,	rikabee les, a <i>plate-licker</i> , a <i>sy-</i> <i>cophant</i> , a <i>toad-eater</i> .
doz, <i>sewer</i> ,	khuemudoz, a <i>tent-maker</i> .
sho, <i>washer</i> ,	deg sho, a <i>pot-washer</i> , a <i>scullion</i> , moordu sho, a <i>corpse-washer</i> .

- dan, *knower*, hisab dan, an accountant.  
 indu, — nuwees indu, a writer.  
 bos, *kissing*, pa bos, *kissing the foot*, dust  
*kissing the hand*.  
 jo, *searcher*, ueb jo, a fault seeker, a critic.  
 shunas, } *knower*, { qudur shunas, a discerner of  
 fuhm, } &c. { merit, a patron, kuj fuhm,  
*perverse*.  
 suwar, *mounted*, &c. shuh suwar, a swift rider.  
 nusheen, *sitting*, tukht nusheen, seated on a  
 throne.  
 bukhsh, *giver*, khuṭa bukhsh, a pardoner of sins.  
 posh, *hider*, purdu posh, a concealer or win-  
 ker at faults.  
 purust, *adorer*, shikum-purust, a belly-worship-  
 per, an epicure.  
 purwur, } *protector*, { ghureeb purwur, protect-  
 nuwaz, } &c. { ing the poor, yuteem nu-  
 waz, the orphan's friend.  
 bund, *binder*, jild bund, a book-binder, nuḡl  
 bund, a farrier.  
 amoz, *taught*, nuq amoz, a novice, tyro, &c.  
 purdaz, *manager*, kar purdaz, managing business,  
 a factor.  
 nooma, *shewer*, rah nooma, a conductor.  
 ashob, *inflaming*, dil ashob, inflaming the heart.

fureb, <i>stealer</i> ,	dil fureb, a heart-stealer, a mistress.
ungez, <i>exciter</i> ,	atush ungez, an incendiary, fit-nu ungez, a mutineer.
azar, <i>disturber</i> ,	murdoom-azar, a tyrant.
koosha, <i>opener</i> ,	mooshkil koosha, a solver of difficulties.
goodaz, <i>melter</i> ,	dil goodaz, heart-melting, affecting, tun goodaz, melting the body, enervating.
ruo, <i>walking</i> ,	tez ruo, swift-footed.
been, <i>seeing</i> ,	pesh been, foreseeing, provident.
khwah, } <i>wisher</i> ,	{ khuer khwah, a well-wisher.
undesh, } <i>think-</i>	{ door undesh, provident.
tulub, } <i>er, &amp;c.</i>	{ rishwut tulub, wanting a bribe, corrupt.
soz, <i>burner</i> ,	alum soz, burning the world, a great beauty, a tyrant.
ufshan, <i>shedding</i> ,	gool ufshan, scattering roses.
fishan, —	ushk fishan, shedding tears.
ufroz, <i>illuminating</i> ,	buzm ufroz, cheering an assembly.
mohun, } <i>attractor</i> ,	{ mun mohun, } heart-al-
rooba, }	{ dil rooba. } luring.
	{ ahun rooba, the magnet.
	{ kuh rooba, amber.

zadu, } *born*, { shuh zadu, king's son, *a priv*  
 zad, } &c. { khanu zad, *domestic*.  
 za, } { wilayut za, *born abroad*.

bhur, *full, all*, &c. { pet bhur, *a belly-full*.  
 { rat bhur, *all night*.  
 { din bhur, *the whole day*.  
 { kumur bhur, *up to the waist*.

jog, *able*, khane jog, *eatable*, peene jog,  
*drinkable*.

wur, } *possessing*, { jan wur, *having life*, an ani-  
 awur, } { mal, dilawur, *brave*.

mund, fayudu mund, *profitable, beneficial*.

wunt, bul wunt, *powerful, strong*.

nak, huol nak, *fearful, timid*.

geen, ghum geen, *sorrowful*.

een, chob een, *wooden*.

sar, shurm sar, *full of shame, ashamed*.

aloodu, gurd aloodu, *dusty*, khoon aloodu,  
*bloody*.

amez, mukur amez, *deceitful*.

goon, neel goon, *blue coloured*.

fam, gool fam, *rose-coloured*.

mail, subzee mail, *greenish*.

the last ten or twelve adjunctives apply to pos-  
 session of *quality, colour, &c.*

dan, nas dan, *a snuff-box*, numuk dan, *a*  
*salt-cellar*.

khanu,	bawurchee khanu, the cook-room, <i>kitchen.</i>
ghura,	bhoom ghura, a ground floor or cellar.
muḥul,	chor muḥul, <i>a seraglio.</i>
sura,e,	hurum sura,e, <i>ditto.</i>
sala, sal,	ṭuk sal, <i>the mint</i> , ga,o sala, a cow- <i>house.</i>
gah,	aram gah, a sleeping room.
stan,	Hindoo-stan, <i>India.</i>
istan,	gool-istan, a rose-garden.
usthan,	dew usthan, <i>a temple, house of God.</i>
shun,	gool shun, a rose bed.
zar,	lalu zar, a tulip bed.
baṛee,	goolab baṛee, a rose garden.
waṛee,	phool waṛee, a flower garden.
gunj,	nuwwab gunj, <i>viceroy-market.</i>
gola,	lon gola, the salt-market.
ṭola, } ṭolee, }	muchhlee ṭola, <i>fish-street, &amp;c.</i>
abad,	ukbur abad, the city of Ukbur, viz. <i>Agra.</i>
nugur,	chundur nugur, moon-town, our Chan- <i>dernagore!</i>
poor,	ghazee poor, hero-town.
shuhr,	unoop shuhr, the incomparable city. <i>alias Anopshire!</i>
guṛh,	futih guṛh, <i>Fort Victoria.</i>

## SIMPLE POSTPOSITIONS.

bhoom, beer bhoom, warrior-land.  
 bazar, qasim bazar, the *market* of Qasim.  
 khund, rohil khund, the Rohila *country*.  
 ganw, chut ganw, lamp-town.  
 mala, rag mala, a song or tune *book*.  
 namu, shah namu, the *book* of kings.  
 the whole from *dan* might be termed local ad-  
 junctives, as they all seem to imply some *place*,  
*repository, town, &c.*

The intermediate particles have been almost all discussed among the significant letters or syllables, in pages 65, and 77, pur, *on*, dur, *in*, and ka, *of*, excepted; dugha pur dugha, *tit for tat*, afut pur afut, calamity *on* calamity, pue dur pue, *successively*, khet ka khet, *the whole field*, are examples enow to show the nature of such compounds.

### *Simple Postpositions.*

ka, ke, kee, like—ra, re, ree, na, ne, nee, *of*, 's,  
*to, &c.*

ko, *to, for, at, in, &c.*

pur, *on, at, after, by, &c.*

se, sitee, *with, from, by, to, &c.*

men, *in, on, after, at, &c.*



tuk, tuluk, lug, toree, le, *to, up to, &c.*

hokur, *through, by.*

have been termed *simple*, from their governing the mere inflexion of the noun, seldom or never with it requiring ke, kee, &c. though the compounds often drop these, and rest satisfied with the simple inflected word, particularly pas, oopur, and a few others. Pur ko, pur se, men se, ke tu, een ko, ke pas se, as a sort of reduplicated postpositions, are used like our own,—from within, from below, &c.

I have inserted ra and na, &c. above, rather to show their great affinity to ka, ke, kee, than to have them also considered, like ka, postpositions, for they are merely pronominal genitive signs, like our own *mine, thine, his, her, your, &c.* *His* being just a contraction of *he's, i. e. of him*, may help to explain the *coska, coske, coskee, his, her*, in Hindoostanee; if we advert also to the Latin *suus, sua; cujus, cuja; kiska, kiskee, whose, viz. who's, of whom*, applying as adjectives to *his, her, whose*, in concord with the noun; *sua mater, coskee ma, his or her mother.*

*Feminine Postpositions.*

ṭuruf, janib, *near, towards, side.*

ṭuruh, *manner, like, way, mode.*

khaṭir, *for, sake, mind, heart.*

muṭrifut, *by, through, means, medium.*

nisbut, *respecting, compared with, relation.*

have been so called because they require kee, ree, and nee, of the words which they govern, (being in fact all feminine nouns, used elliptically as postpositions) while the compounds (as masculines in the same manner) take ke, re, ne.

*Compound Postpositions.*

tu,ecn, *to, for, &c.*

kune, *to, for, &c.*

pas, *near, to, with, nigh to, &c.*

yuhan, wuhan, *chez, at, 's, here, there.*

nuzdeek, qureeb, nere, or, *near, by, &c. with.*

oṭpur, *above, upon, besides.*

neeche, tule, *below, beneath, under.*

undur, bheetur, *in, within.*

bahur, *out, without, abroad.*

sath, sung, sumet, soodhan, humrah, shamil,  
*with, together, along with, &c.*

bath, to, *with.*

peeche, buud, buuduz, *after, behind.*

pure, oodhur, oosturuf, oospar, *on that side, beyond.*

wure, idhur, isturuf, ispar, *on this side.*

age, samhne, sunmookh, rooburoo, moqabil,  
 hoozoor, hote, ruhte, *before, against, opposite,*  
*in presence of, &c. &c. during.*

aspas, chuogird, gird, gird pesh, *around, about.*

buruks, bur khilaf, *in opposition to, contrasted*  
*with, vice versa.*

ghueruz, bujooz, swurae, siwae, bughuer, chhor,  
 bina, bidoon, *besides, except, without.*

beechee, beechmen, durmiyan, mud, mabuen, *be-*  
*tween, among, amid, in, &c.*

waste, subub, baiis, liye, karun, mare, laluch,  
*for, on account of, through, from, by, &c.*

iwuz, budul, sunte, bumunzili, *instead, for.*

burabur, moowafiq, qabil, bu moojib, misal,  
 musl, manund, *like, according to.*

laaiq, moonasib, *worthy of, proper for.*

huqmen, *in regard to, respecting.*

war par, *through and through.*

Though the simple postpositions cannot well occur prepositively, the compounds often do, and, in this way, the noun is frequently be-

tween them both, siwa khooda ke, or khooda ke siwa, *besides* God. The Persian prepositions, be, bur, muj, pesh, &c. are sometimes found so in the Hindoostanee, in which a number of other words, meaning *reason, place, sake, side, way*, &c. may be met with as postpositions, like huqq, *right*, above, to which men, *in, with*, &c. is of course either expressed or understood in such sentences as, beemar ke huqq men ubhee shurab uch-chhee nuheen, *with regard to the patient, wine is not good at present*, meaning, *as far as concerns, in respect to, considering*, &c.

### *Local Adverbials.*

Yuhan, *here*, wuhan, *there*, kuhan, *where?* juhan, *where*, tuhan, *such or that place*, kuheen, *somewhere, anywhere*, uor kuheen, *elsewhere*, kuheen.nuheen, *nowhere*, hur kuheen, *everywhere*, kuheen nu kuheen, *somewhere or other*, juhan kuheen, *whenever*, yuhan kuheen, *hereabouts*, wuheen, *that very place*.

idhur, *hither*, oodhur, *thither*, kidhur, *whither?* jidhur, *whither*, tidhur, *that place*.

Yuhan se, *hence*, wuhan se, *thence*, kuhan se, *whence?* &c.

*Temporal Adverbials.*

\* ub, *now*, kub, *when?* jub, *when*, tub, *then*.

aj, *to-day*, now, kul, *yesterday* or *to-morrow*,  
purson, *the day before* or *after*.

ub tuk, aj tuk, hunoz, *hitherto*, yet, kub tuk,  
*how long?* jub tuk, *until*, jub se, *since*, kub se,  
*whence?* &c.

tub tuk, *so long*, aj kul, *now-a-days*, ubhee,  
*just now*, *immediately*, &c.

kubhee, *ever*, kubhee nuheen, *never*, kubhec  
kubhee, *some times*, *seldom*, kubhee nu kubhee,  
*sometime* or *other*, roz roz, *daily*, bar bar, *often*,  
kue bar, *how many times*, jue bar, *so often*, tue  
bar, *as often*, ppher or phir, *again*, baree baree,  
*alternately*, ek bar, *once*, do bar, *twice*, &c. tis  
pur, *thereafter*.

*Adverbials of Quality, Quantity, Number,  
Manner, &c.*

uesa, *so*, wuesa, *such*, kuesa, *how?* juesa, *as*,  
tuesa, *thus*.

\* It is rather singular, that all the derivatives of this word  
frequently change b to d or o, whence kud, *when?* juo lug,  
*until*, &c.

ita, *this much*, oota, *that much*, kita, *how much?* jita, *so much*, tita, *thus much*.

itna, *so many*, ootna, *that many*, kitna, *how many?* jitna, *so many*, titna, *that many*.

yoona, *thus*, woona, *that way*, kyoona, *how?* jyoona, *as, so, &c.* tyoona, *that way, &c.* yoon kur, *this way*, kyoona kur, *how? what way? &c.*

ku,ee, *several*, kue, *how many?* jue, *as many*, tue, *so many*.

khoob, *well*, khurab, *ill, &c.* from the adj. *good, bad, &c.* puhle, *first, rather*, doosre, *secondly, &c.*

hañ, *yes*, nu, nuheen, *no, not, nor, neither*, kyoona nuheen, *why not?* ulbuttu, *certainly*, mootluq, *not at all*, hurgiz, *by no means, never*, mut, *don't*.

shayud, *perhaps*, ho to ho, *may be*.

yuune, *viz. to wit, namely*, nuheen to, *otherwise, else*.

ulug, *apart*, jooda jooda, *separately*, ek ek, *one by one*.

milkur, leke, *together*, ukşur, *generally*.

buhoot, ziyadu, *much, too much, very*, uor, *more*, bus, *enough*, qureeb, *almost*, thoṛa, *little*, buṛa, *great, very*, goya, *as if*, şırf, fuqut, *only*.

*Conjunctions.*

uor, uo, o, wu, *and*; bhee, *also, even, both, likewise.*

ya, khwah, chaho, *or, either, to, tuo, pus, well, then.*

ugur, gur, jo, *if, ugurchi, although, jubki, since.*

kyoon kur, *because, wherefore, isliye, therefore.*  
 ki, jo, ta, *that, whether, when, go ki, provided.*  
 siwa, *except, wurnu, unless, tis purbhee, tuob-*  
*hee, still, nevertheless, at least, such, truly, such*  
*kur, indeed.*

pur, lekin, *but, umma, mugur, wulekin, bulki,*  
*may, moreover, hurchund, although, tahum, uz-*  
*buski, halanki, still, notwithstanding, bu shurt*  
*ki, on condition that, provided.*

*Interjections.*

Shabash! afreen! wah wah! kya khoob!  
 dhuni dhun! wah jee! kya bat hue! denote *joy*  
*praise, like our bravo! well done! ha,e ha,e!*  
*hue hue! wa,e wa,e! wa,e wuela! imply grief,*  
*as alas! lackaday! chhee chhee! chul chukhe!*  
*doorho! indicate aversion, disgust, fye fye! be-*

*gone! choop! choop ruho! hush! silence! bus, stop! plenty! soon! kyoön jee! hear! you sir! bap re bap! father father! ma ree ma! mother mother!*

After what has been laid down in page 40, no one can find fault with the collection here made of all the most useful words in the language, which, as postpositions, adverbs, conjunctions, &c. often run so much into each other's divisions, that they cannot well be discriminated so exactly as could be wished. Among them all, *hee, ever, just, &c.*; *sa, as*; *kur, as*; *liye, wastu, account*; *turuf, side, ward*; *turuh, manner*; *an, dhur, place*; *ta, quantum*; *is, this*; *cos, that*; *kis, what*; *se, from, &c.* will be very conspicuous; but *kisliye, wherefore?* &c. are so easily resolvable, like *quã propter*, and similar words in the Latin and other tongues, by re-perusing the significant particles, and the chapter on the composition and derivation of words in this Work, that we need not enlarge farther.

In proportion as the student acquires a knowledge *by heart* of these vocables, selected in the foregoing pages for that express purpose, before he proceeds to the sentences hereafter given, in support of grammatical rules, the more readi-



ly will he comprehend the drift of every example, especially if he will at the same time progressively encrease his mental store of adverbials from my Dictionary or Vocabulary, which can always be consulted for nouns, verbs, &c. as they may be required to explain any portion of Hindoostanee composition, when, from the context, the meaning is not quite obvious. Every real student will reflect on my earnest remarks in the preface, so applicable to the matter in hand ; and in every practicable case of this kind should trust almost as much, if not more, to his own genius and resources, as to research and pains with any lexicon whatever.

—— has been termed man's surest guide through life, and his great boast over the brute creation ; yet animals are less subject to error, though they trust almost entirely to ——, in the grand objects of their care and existence. To man —— seems artificial, while to brutes —— appears intuitive ; the former therefore requires something very like ——, before he can trust to ——, in which the latter are said to have no —— whatever, their hopes being limited to this —— alone.

The scholar must now learn, from thought alone, to fill up the blanks of the preceding sentence as well as he can, and in future to do the very same thing with every Hindoostanee paragraph, of which he may happen to know, or find in a dictionary, the same proportion of words, as he does in the English above, remaining ignorant, however, of the rest, as they are supposed to be produced by his own manly perseverance and deep reflection.

The fruits of such efforts will be stamped with different degrees of value, as the learner feels impressed with the idea, that he in some measure discovered them himself, or owed them to the labours of another person. As the first, they will be fondly cherished and retained long in his mind, like the darling children of his own fancy and judgment, while, in the latter view, they may be more frequently treated as a mere spurious breed, and committed to a very fallible stepmother's charge, viz. the memory only. The man who cannot *think*, will not easily be taught, by this or any book, his own language, far less a foreign tongue, so difficult as those of the East in general are : I must therefore beseech my pupils, in this stage of their progress, to commence seriously with the art and

practice of *thinking*, more fully elucidated in the Preface, to which they may hence refer with every advantage.

*Hindoostanee Declension of Terminating Letters  
or Particles.*

	Singular.	Plural.
<i>Nominative</i>	a or u.	e, like the singular inflexion.
<i>Inflexion</i>	e	on, by substitution for a or u of the nom. singular.
<i>Gen. Uninfl.</i>	e ka.	on ka,
<i>Ditto Infl.</i>	e ke.	on ke,
<i>Ditto Femin.</i>	e kee.	on kee.
		} meaning of -'s, and being a sort of possessive or adjective form.
<i>Accus. and Dat.</i>	e ko.	on ko, to or for.
<i>Vocative</i>	e re.	o, substituted for a or u.
<i>Ablative</i>	e se.	on se, with, from, by, &c.

*Nouns terminating with every other Letter.*

*Nom.* b, d, ee, &c. when masc. b, d, &c. and to fem. en is added, or an, if they end in ee.

*Infl. none* on is added to the nom.

*Gen. Uninfl.* — ka. on ka. sing. the ee of

Singular.		Plural.	
<i>Ditto Infl.</i>	— ke.	oṇ ke.	which, how-
<i>Ditto Fem.</i>	— kee.	oṇ kee.	ever, general-
<i>Accus.&amp;Dat.</i>	— ko.	oṇ ko.	ly becomes iy
<i>Voc.</i>	— re.	o.	before aṇ, oṇ,
<i>Abl.</i>	— se.	oṇ se.	as golee, <i>a pill</i> , goliyaṇ, goli- yoṇ, <i>pills</i> .

The learner may now form as many cases, with the whole of the postpositions, as he pleases, giving them such names as will most readily convey the idea intended, by the words so used, viz. donative, locative, instrumental, social, &c. but he should ever recollect, that the simple postpositions require the inflexion, if any, of the noun, while the compounds govern the inflected, and the fem. postpositions, the feminine genitive, thus, gole ke pas, *near the ball*; bun-doṇ kee khaṭir, *for (the sake of) slaves*; bandee ke sath, *with the slave girl*; bandiyoṇ kee tu-ruh, *like slave girls*; though it must be confessed, that ke is frequently omitted, ghur pas, *near the house*.

When a or u, as exceptions, happen to be indeclinable, they fall under the rule for nouns in b, d, ee, oo, &c. dana, *a wise man* or *wise men*;

dana ka, ke, kee, &c. danaṇ ko, &c. bula, *evil* ;  
bulaṇ, *evils* ; bulaṇ ka, ke, kee, &c.

Adjectives are declined exactly as nouns, only they have not the inflexion ṇ nor ṇ, when their accompanying nouns have them.

gora murd, <i>a fair man.</i>	gore murd, <i>fair men.</i>
gore murd ka, ke, kee,	gore murdon ka, ke,
of <i>a fair man</i> , &c.	kee, <i>fair men's</i> , &c.

gora, <i>a European.</i>	gore, <i>Europeans.</i>
gore ka, ke, kee.	goron ka, ke, kee.

khoob lurka, <i>a good boy.</i>	khoob lurke, <i>good boys.</i>
khoob lurke ka, ke,	khoob lurkon ka, ke,
kee, &c.	kee.

khoobon ka, ke, kee, *of the good*, opposed to—  
*of the wicked*, budon ka, ke, kee.

bhulee lurkee, <i>a good</i>	bhulee lurkiyan, <i>good</i>
<i>girl.</i>	<i>girls.</i>
bhulee lurkee ka, ke,	bhulee lurkiyon ka, ke,
kee.	kee.

Comparison in Hindoostanee is very simple, and greatly assisted by se, meaning *than*, or by the words like our *very*, *more*, *most*, &c.

luṛke se luṛkee goree hue, *the girl is fairer than the boy*; luṛkee se luṛka gora hue, *the boy is fairer than the girl*;\* luṛka buhoṭ gora hue, *the boy is very fair*; pur luṛkee oos se uor goree, *but the girl is more fair or fairer*; such wooh sub se goree hue, *true, she is the fairest of the whole*.

### Pronouns.

They follow the general rule of declension, with some slight deviations, so:

*Nom.* muen, *I.* hum, *we.*

*Infl.* moojh, *me.* hum or humon, *us.*

*Gen.* me-ra, -re, -ree, *of* hum -ara, -arc, aree, *of*  
me, and my, mine. us, our, ours.

too, tuen, *thou*; toom, toomh, *you*, declined exactly as above.

*N.* yih, *he, this, she, it*; wooh, *he, that, &c.* ye, *they, these*; we, *they, those*.

*I.* is, *him, her, and it, this*; cos. *him, &c.* in or inhon, *them, these*; con, conhon, *them, those*.

And in like manner are the interrogative, relative, and correlative, pronouns declined.

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\* Lit. *boy than girl fair is—girl than boy fair is*; a transposition which finely elucidates the nature of Hindoostanee construction, thus contrasted with our language.

kuon, *kis, who?* juon, *jo, jis, who;* 'tuon, *tis, that, &c.*

ko,ee, *any*, has kisee, and kya, *what?* kahe, in their respective inflexions.

ap, *self*, is commonly up-na, -ne, -nee, *own*, in the gen. though it also often admits of ka, ke, kee, instead of na, ne, nee.

In the same member of a sentence the pronoun and its possessive form cannot follow each other, as in our language, but rather take upne, upnee. *I will go to my house;* muen upne (never mere) ghur ko ja, oonga, *if you will go to yours;* u-gur toom upne (never toomhare) ghur ko ja, o, *and he to his;* uor wooh upne (never ooske) ghur ko.

They nevertheless say, *I and my brother*, as we do, muen uor mera bha,ee; *he and his friend*, wooh uor ooska dost; *they and their sisters*, we uor oonkee buhine.

The pronouns yih, wooh, *he, this, that, &c.* are of course also adjectives.

*N. yih lurka, this boy, ye lurke, these boys.*

*I. is lurke,* in lurkon, never inhon  
lurkon.

*N. wooh lurkee, that we lurkiyan, those girls.*  
*girl.*

*I. oos lurkee,* oon lurkiyon, never oon-  
hon.

though as mere pronouns, inhoṇ and conhoṇ be in constant use.

We may here recapitulate, that moojh-e, toojh-e, is-e, oos-e, kis-e, tis-e, are equivalent to moojh-ko, &c. as hum eṇ, toom heṇ, in heṇ, con-heṇ, &c. are to humko, humoṇ ko; and at the same time observe of the other pronouns, that with other nouns in oṇ they do not retain it, hum log, *we people*; hum teen buhineṇ, *we three sisters*; hum teen buhinoṇ ko, *to us three sisters*; hum teenoṇ se, *from us three*; humoṇ pur, *on us*. Mere, tere, humare, toomhare, occasionally supply the place of moojh, &c. or *vice versa*, but more rarely.

While ra is to the two first personals, what ka is to all nouns, the last may, by the intervention of a noun, be used after moojh, toojh, hum, toom, so—moojh ghureeb ka bap, *the father of poor me*; toojh bechare kee ma, *the mother of helpless thee*; hum duolut mundoṇ ke ghoṛe, *the horses of us wealthy*; toom bhuloṇ kee bat, *the speech of worthy you*.

As the active preterite expletive ne inflects declinable nominatives, muen and tuen excepted, the learner must not be surprised to meet with inflexions as nominatives, thus; kuon aya, *who came?* wooh admee jis ne diya, *that man*



*who gave*; tis ne mara, *he beat or killed*; muer ne dekha, *I saw*; oos ne pukra, *he seized*.

Having thus given an abstract, or bird's eye view of declension in this language, for the benefit of the general grammarian, in his rapid flight through this region of Oriental philology, we shall next proceed to a similar sketch of the only conjugation to be found in the Hindoostanee tongue.

The auxiliary verb has been sufficiently discussed among the significant particles, we may therefore observe once for all, that *na*, *to*, being dropt, the root of the verb remains, which is moreover always the imperative second person singular; pal-na, *to foster*, *foster-ing*, with ne, nee, but the terminations alone will suffice in this way, as they will all branch off from the root of any verb, in this order; pal-a, -ee, -e, -een, or -iyan; -ke, -kur, -kurke, -kurkur, &c.; of which the subsequent scheme will give the learner an adequate notion, by studying the whole with due attention to the root pal, from pal-a, *nourished*, to pal-kurke, *having nourished*. This part of the verb very conveniently expresses many of our adverbs, bhoolkur, *inadvertently*, i. e. *having forgotten*.

m. f.	m. & f.	m. f.	m. f.	m. f.
muen,	-a -ee	-ta,	hoon,	am, &c. have, &c.
tuen,		-tee,	hue,	tha, thee,
wooh,			hue,	
hum,	-een	-teen,	huen,	the, then,
toom,	-e and	{ or	ho,	thiyan,
we,	-iyan	-te,	-tiyan, huen,	

forms the past tense and  
participle, to which, by  
prefixing t, we have the  
present of every Hindoo-  
stance verb.

was, did, had, &c.

m. & f.	m. f.	m. f.	m. f.	m. f.
muen,	-oon-	-ga	-gee	-ke,
tuen,	-e-		-geen	-kur,
wooh,				
hum,	-en-			-kurke,
toom,	-o-			kurkur,
we,	-en-			

the aorist *be*, and  
also the impera-  
tive, omitting e of  
the second person  
singular. With—

having, as the past  
participle.

is formed the fu-  
ture *will or shall*  
*be*, viz. oonga, e-  
ga, enge, oge, &c.  
of all verbs.

N. B. Pal, *nourish thou*, sometimes *having nourished*, is the root of the whole from *pal-na*, to nourish, to *pal kurkur*, *having nourished*, fostered, &c.

Hoo<sub>a</sub> expresses our *been, is, was*, according to circumstances, and often appears to have no meaning at all, it is therefore omitted or expressed on such occasions at the discretion of the speaker; muen<sub>h</sub> hoo<sub>a</sub> hoon<sub>h</sub>, &c. *I have been, &c.*; too hoo<sub>a</sub> tha, &c. *thou hadst been, &c.*; panee gurm hue? *is the water hot?* han<sub>h</sub> gurm hoo<sub>a</sub>, *yes it is hot.* There may be a very nice distinction in the use of the present and perfect, apparently promiscuously, but it seems not less obscure than, he is arrived, he has arrived, &c. in our own language.

A species of second future of hona is formed from the indicative, instead of the aorist, viz. hoonga, huega, huenge, hoge, expressive perhaps of some doubt. A future, or polite imperative, is commonly formed by affixing iye, or iyo, to the imp. sing. second person, as, jaiye, jaiyo, *go, pray go*; and, *you will be pleased to go*, also expressed by jaiyega.

With other verbs, instead of iye, &c. jaiye occurs, or, changed thus; deejie, *pray give*; keejie, *please do*; khajaiye, *pray eat*, or kha<sub>i</sub>ie.

There are no irregular verbs in the language, because kiya, *done*, moo<sub>a</sub>, *dead*, are merely redundants from keena, *moona*, the old words for kurna, *to do*; murna, *to die*.

Hooa, liya, diya, गया, are easily accounted for; the last would have been gaya, did not that mean *he sung*, and sometimes jaya still is used in its regular form.

It may be proper to remark, that hona means *to be, exist, remain*, &c. besides being like *esse*, often used inversely with datives for the verb rukhna, *habere, to have*, with which the learner will be on his guard, when translating the languages of India.

The expletive ne, before preterite active verbs, will be best learned from practice; but the scholar must recollect, that when nominatives are used accusatively, the verb agrees with them rather than with its own proper nominative, and that accusatives, on the other hand, with ne, keep the verb in an indeclinable state entirely so; larkon ne larkiyā mareṇ, *boys beat girls*; larkiyon ne larkon ko mara, *girls beat boys*; a curious regimen, which will soon become familiar by a little attention, as the rule certainly runs through the whole language, with very few exceptions. The pluperfect is often substituted for the perfect, sipahee kul aya ṭha, *the soldier came* (lit. had come) *yesterday*; and the other tenses, like those in most languages, run much into each other.

Before the tyro can possibly pronounce well, with ease and fluency conjoined, he will find it absolutely necessary to read and ponder over the whole of the preceding sheets, at least ten times, if he at the same time be resolved to comprehend the subject thoroughly, previous to his farther advancement in this language, a measure which I recommend sincerely to him, from a conviction, that he will yet feel grateful for the present importunity on my part, as his progress afterwards will certainly both delight and astonish himself. Not less than twenty readings of the extract from my Ultimatum, in page 50, will suffice to enable any scholar to read it with equal facility as so much Latin or English; but these readings must be performed in a loud audible voice, either for the reader's own ears to admonish and correct him as he proceeds, or for his fellow students, as hearers, to make their own remarks on the performance progressively, with the most beneficial effects to every one concerned in such a pursuit.

A literal version of the first paragraph in the story of Sukcontula, carefully compared with the translation in page 54, may throw such light on the subject as will render the student's

future labour light as a feather; I shall consequently indulge him with it in this place.

“ Now forewards story of thus relation is, that the wilderness in besides God of, her any care taking person not was, but a bird her over own wings of shade making was, this from, her name is Sukountula. There fallen is she weeping was, tears of pearls eye-lids on stringing was, milk for taking mouth opening remained had, hands feet own continued striking had, when protector of world—own favour made, that Kunn saint somewhere bathing for gone had, just as that quarter from turned out, saw, that this what power divine is! that new flower of parterre to, flower place from far having seen, bewildered in manner of nightingale picture became, rolling pearl orphan like was, but ground on, rolling it of seeing, he sorrowful became.”

However uncouth, redundant, preposterous, or defective, this *verbatim et literatim* translation may seem, it cannot be much more so than a similar view of other tongues would often exhibit; and as the present mode is, after all, the most rational groundwork for rendering one language into another faithfully, the scholar may now, by way of exercise, turn my

bald version here into the best English in his power, and then let him compare it with mine in page 54. Such a habit once acquired, will not only, in the first instance, give the learner a great command of words, with an accurate idea of the grammatical arrangement and idiom of the Hindoostanee, but may hereafter qualify him as a most faithful and expert translator or interpreter of Eastern tongues.

Taking it for granted, that my advice has been studiously followed, and the comparison made accordingly, it will probably appear, that my version cannot stand the test of rigid examination, and, on the whole, in point of elegance, may fall greatly short of my pupils efforts to excel me. To anticipate defence when the objections are unknown, might be premature, and to repine at superior talents would prove me illiberal in the extreme, more especially while stimulating my young friends to enter the lists in a fair trial of skill with their instructor.

I shall next analyse the first paragraph of the story, and as every word of it will be found in the Vocabulary, the student cannot be better employed than in finishing the whole, as I have begun, either at present, or when he has

deliberately perused all the grammatical portion of this Work. See page 50, as we proceed.

Ub, *now, well*, whence ubhee, *just now, immediately, already*, le ub, *well then*, ub tub, *on the go, just a-going*, and many others; age, *before, on, forwards, henceforth*, &c. inflected from aga, *front, forepart*, whence several derivatives, distinguishable by the initial ag or ug, all connected with the radical meaning; dastan, *story, narrative, novel, romance*, &c.; ka, *of, 's*, agreeing with buyan, *detail, relation*, the nominative of hue, *is*, dastan-ka buyan hue, *story's detail is*; yoon, *thus, in this way, so*, from which yoon hee, *just so, for nothing, without labour*, &c.; Hindoostanee zooban muen ne yoon hee seekhee, *I learned the Hindoostanee tongue, the best way I could, without taking any pains to acquire it*, may safely be said by many a Jargonist, who is not aware, that yoon hee expresses so much in this useful language; ki, *that, who, which, when, saying, thus, as follows*, &c. a handy little word, which practice will elucidate much better than precept; cos, *the, that, it, him, her*, inflexion of wooh, generally implying remoteness of the object; but when proximity is not essential, wooh is more applicable to our *he, she*,



*it*, used indefinitely than *yih*, *this person* or *thing*, nearest or last spoken of; *cos* is here an adjective in concord with *jungul*, *a desert*, *wood*, *wild*, *waste*, *wilderness*, *jungle*! &c. but governed by the postposition *men*, *in*, &c. *Siwa*, *siwa*, *e*, *besides*, *except*, *save*, *but*, placed prepositively, though one of the compound postpositions; *Khoda*, *God*, an exception to the general rule of nouns in a *u*, being inflected to *e*; *ke*, *of*, *'s*, *to*, &c. often apparently redundant, being the inflected genitive sign governed by *siwa*, a compound postposition, for which in English we cannot always find any meaning; *khoda ke siwa*, will necessarily be rendered by us, *besides God*, the Almighty *excepted*, &c. in which, *ke*, as a significant word, can have no place, though on other occasions it may become *to*, as in *hookm ke moowafiq*, according *to* orders.

*coska*, *her*, *his*, *its*, *of her*, &c. From the nature of the English language, more attention is paid to the gender of the possessive person than the thing possessed of; in Latin and Hindoostanee it is the reverse, whence *coska ghur*, *his* or *her* house; *coskee kitab*, *his* or *her* book; *coska bap*, *suus pater*, *his* or *her* father; *ko, ee*, *any*; *khubur*, *care*, *heed*, *intelligence*, *notice*, *news*, &c. *lene*, *taking*, infl. of *lena*, *to take*, being go-

verned by wala, *man, person, one, &c.* in the compound here used; khubur lene wala, *a protector, guardian, friend, care-taking-person*, in the masc. to agree with Khooda, *God*.

Nu, *not, tha, was*. In the Oriental tongues, sound logic and grammar go often hand in hand, where with us they seem to separate, and in no instance more than in negative sentences like—I saw no body; I will give him nothing; he is nowhere to be found; no soldier will be permitted, &c. which can be rendered in Hindoostanee by no other mode than—I saw not any body; he is not anywhere; any soldier will not be permitted; and, *I will not give him any thing*, muen̄ cosko koochh nuheen̄ doonga.—Were we asked how it was possible to see nobody, nothing, &c. the question might puzzle us, and our answer could not be very satisfactory to people who make speech and common sense more subservient to each other than we do, at least in such examples as the present, not less perplexing than the ungrammatical phrase, *my lord*, used by one man individually, or a thousand together, when addressing a peer of the realm. Her of any protector was not—we would change to—she had no protector—or, she had not a protector—a case in point which

will illustrate the subject, as well as a hundred more could do.

Pur, *but, yet, &c.* which may always be discriminated by position from pur, *on, above*, as this last never can be initial, though pur, *a feather*, may; ek, *a, an, one*; pukh-eroo, *a bird, fowl, &c.* from punkh, punchh, *a wing, &c.*; eroo, a modification of ar, er, hara, noted in pages 83 and 96; cos, *her, him, it*; pur, *over*; upne, *own*, inflected to agree with puroṇ, *wings*, governed by ka, *of*, in concord with sayu, *shade, shadow, shelter, protection, &c.*; kiye, inflected from kiya, the redundant past participle of kur-na, anciently keena, *to do, make, act, &c.* This form, and the inflected present participle kurte, *doing*, bear some analogy to the Latin ablative absolute, explicable in the Hindoostanee so—sayu kiye hooṛ kee halut men, *in the state of sheltering*. You will see him *coming*; ʿosko ate (hooṛ kee halut men) dekḥoge; I hear them speaking, con ko bolte sconta hoon, that is, bolte hooṛ kee halut men, *in the act of speaking*; tha, *was, stood, remained, &c.* probably the perfect tense of the verb thana, *to stay, remain*, now obsolete, which would regularly be thaṛa, subject, like keeṛe, to the elision of the final homogeneous vowel, as stated in page 73.

Is, *this*, to which *bat*, *a word, circumstance, affair, matter, particular, &c.* is understood, being like *res* and *negotium* in Latin, of great use in the Hindoostance; *se*, *from*, to be carefully discriminated from *se*, inflected from *sa*, *like, as, ish*, of page 87; *coska*, *her*, agreeing with the masc. noun *nam*, *name*; *Sukoontula*, the *Sacontala* of Sir William Jones; *hooa*, *is, was, &c.* In the use of such verbs, we and the Hindoostanees differ greatly. If told by any of us, which we would be very apt to do, “the man you saw yesterday in my house was my uncle,” they would probably, with a smile, observe, “and *is* he not your uncle to-day,” or with a look of condolence, might enquire how, when, and where he died, because their own idiom teaches them in all such sentences to use *is* for *was*, unless the person spoken of be since dead, and no longer the relative in question. On similar grounds, where we mention our having been at a particular time in a given place, thus,—recollect we also *were* that year at Dihlee,—they would often use *are*, so—*yad rukho hum bhee cos sal Dihlee men huen*.

*Wuhan*, *there, that place*; *puree*, *fallen*, fem. past part. of *purna*, *to fall*, with its auxiliary sign *hooee*, *is*, frequently redundant, and of

course omitted ; wooh, *she, he, it* ; rotee thee, *crying was*, imperf. indicative fem. third person singular, in unison with wooh, *she* ; anscowon, infl. plural of ansoo, *a tear*, properly ansoo, on, for which consult pages 33, 35, &c. ; ke, *of*, plural, to agree with motee, *pearls*, this being one of the very few nouns in ee, which are not feminine by this termination, enumerated in page 71.

Pulkon, *eye-lids*, pl. infl. of puluk, whence the u is dropt, as explained in pages 65, 66, governed by men, *on, in, &c.* ; pirotee thee, *threading was*. It would require the hair-splitting genius of Eastern poets to divine the climax of beauties in the sentence before us, which they would term a sweet string of the most lovely pearls, formed by the eye-lashes of the child, piercing the lucid globules as they are shed by the eyes, rendered still more brilliant by minute pearly drops strung around them. This may be to Oriental fancy very fine, though it rather militates against our sounder judgment on all such similies, and the childish jingle of rotee and pirotee, with which, I recollect, the Hindoostanee bard was so delighted himself, that his eyes literally sparkled with joy, as he exclaimed, after a most signifi-

cant but ineffable clink of the tongue, kya khoob! *how charming!*

Doodh, *milk*, ke, *of, for*, governed by liye, *taking, account*, resolvable like kiye, already elucidated, into liye hooe kee halut men, *in the state of taking*; moonh, *mouth, face*, &c.; pusar ruhee thee, *stretching, remained, had*, the pluperfect of the continuative verb pusar ruhna, *to remain stretching*, from pusarna, *to stretch*; hath panw, *hands, feet*; upne, *own*, plural in concord with hath panw, in the nom. pl. used for the accusative. Mar ruhee t̄hee, *striking, remained, had*, just such another verb as the last, from marna, *to beat, strike, kick, drive, and kill*, &c.

ki, *when, then, that*, &c.; purwurdu-gar, *the protector*; i, *of*; alum, *the world*; ne — has no meaning though an active perfect expletive of constant occurrence in this language, before every perfect tense of transitive verbs, which has no present form; muen ne mara, *I killed*; toom ne nuheen mara, *you killed not*; wooh marega, *he will kill*; hum marte the, *we were killing*; too ne mara tha, *thou hadst killed*; upna, *own*; fuzl, *grace, favour*, &c.; kiya, *made, did, acted*, &c. whence the use of ne; jo, *when, as, that, if, who*, &c.; Kunu, *moonie, a saint, the holy man*; kuhcen, *somewhere*; nuhan, *to bathe*.

inflected by *ko*, *for*, similar to our old infinitives, *for to drink*, *for to speak*, still common in the East; *chule the*, *gone*, *had*, in the plural, out of respect to the saint, though an individual, which is the common practice, and like our own address to one person, *you were* angry, *you are* pleased; instead of *thou wast*; *thou art*, retained by the Quakers very grammatically, though now-a-days rather a quaint mode of speaking to any one; *jon*, appears contracted from *johēn*, *just as*, *the moment*, *instantly as*; *cos*, *that*; *turuf*, or *turf*, *side*, *quarter*, &c.; *se*, *from*, *on*, *at*, &c.; *ho nikle*, *came out*; perfect tense, third person, plural for singular of the verb *ho nikulna*, *to turn out*, *come out*, *issue forth*, &c. a compound of *hona*, *to be*, and *nikulna*, *to issue*, &c.

The perfect should be *nikula*, but is generally contracted in such verbs, as by page 66.

We form similar verbs with the help of adverbs, which often materially alter the nature of the original; and the same effect follows in Hindoostanee, by the coalition of two verbs, thus; *kaṭna*, means simply, *to cut*; *kaṭ-ḍalna*, *to cut off*, from *ḍalna*, *to throw*, equivalent in composition to *off*, *away*, as *dena*, *to give*, *de-ḍalna*, *to give away*.

The reader may, by consulting the Section on the Verbs, acquire the most ample information on a subject, which he will soon find of the utmost importance in this language; dekha, *beheld, saw, perceived, observed, &c.*; ki, *that*, yih, *this*, kya, *what?* qoodrut, *power*; i, explained in page 68, under murdi nek, *a man virtuous*, for nek murd, *a virtuous man*; ilahee, *divine, hue, is*; yih kya qoodruti ilahee hue! implies *wonder, admiration, &c.* of the divine power, as we say,—alas! what a man he was!—when shall we see his like again? so do the natives of India, with congenial feelings, exclaim,—hae kya admee tha! ooska burabur phir kub dekhenge? in other words,—he was an honest fellow, and we ne'er shall see his like again; jo, *which, that, &c.*; is, *this*; soorut, *manner, way, appearance, countenance, &c.*; se, *in, from, with, by, on, &c.*; nuzur, *sight, atee, coming*, feminine, to agree with soorut, of that gender from its termination t; hue, *is*, oos, *that*, nuo, *new, fresh, &c.*; gool, *flower, rose*; e, for i, *of*; chumun, *a bed, parterre, walk, garden, &c.*; ko, the accusative sign, governing retrospectively the only inflectible word, oos, *that*, near it; gool-istan, *flower-pluce, rose-bed, garden*, a famous book of Suudee's, which, like other roses,



has its literary and moral thorns ; se, *from*, door, *far, away, remote, &c.*; dekḥ, *having seen*, the root or imperative of dekḥna, *to see, behold, &c.* used for the preterperfect participle, dekḥ-ke, dekḥ-kur, &c. as in pages 120, 121 ; hue-raṇ, *bewildered, distracted, perplexed, fascinated, &c.* In this and goolistan, the n is made nasal, merely for the sake of the verse, which is frequently the case in all such words, bu, *in*, one of the prepositions noticed in pages 107, and 77 ; rung, *manner, style, colour, way, i, of*, boolbool, *the nightingale*, supposed by the Eastern poets to be captivated with the rose's blushing charms ; i, *of* ; tuṣweer, *picture, painting, image, &c.* used here, either from the nightingale's partiality to the rose as the picture of beauty, or from some story of a painted rose, with which the bird may have been fascinated ; ho gu,e, *became*, the perfect tense in the third person plural of ho-ja na, *to become*, which is rather expressed here, as *to be go*, though ho-ana, *to become*, be occasionally used ; ghultaṇ, *rolling, tossing, tumbling, agitated, &c.*; door, *a pearl*; e for i ; yuteem, *orphan*; doori yutem, is a common term for what we call the union pearl, as a non-pareil ; see, *like, as*, in the fem. to agree with Sukcontula, *vide* page 87, which this ex-

ample will farther elucidate, *oon ko khooda ne hum son bunaya hue*, God made them *like* us; *thee, was, lek, for lekin, but, khak, ground, earth, dust, &c. pur, on; ghultani, for ghultanee, agitation, from ghultan, agitated; ooskee, her, in concord with the fem. noun ghultanee, dekḥ, as before; we, lit. they, but from veneration for Saint Kunn, used for wooh, he; dilgeer, heart-seized, sorrowful, &c. see page 97; hogue* has been just mentioned.

A sedulous examination of this analysis will do more to pave the way for analysing the remainder of the quotation, or any other piece of Hindoostanee, than a thousand mere rules acquired by rote, with which a poor school-boy's memory is generally overloaded, like an ass's back, while his mind is allowed to remain as empty of thought, its proper food, as a heron's belly is of meat; whence from our public seminaries we have spouting automatons in abundance, who seldom evince great mental energy or conception, till they learn the positive necessity through life of thinking and acting for themselves, rather as intelligent, efficient beings, than sheer, passive machines or vehicles of useful knowledge.

In the whole of the preceding process, I have purposely omitted the technical terms, *verb*, *noun*, *adjective*, &c. as self-evident in English to every man, who can expect any real information from this performance, on which he ought not to enter, if still ignorant of the first grammatical principles in his own mother tongue, or if yet unable to generalise the grammar of any language, he may have preposterously learned before his own, so as to be applicable, with a few trifling exceptions, to every other in the world, which we could very readily accomplish, were we invariably to begin at the right end, with vernacular speech, on sound principles first.

For persons whose education has been conducted on a rational, thinking system or plan, the preceding sheets of this publication, retrospectively studied as recommended, will suffice to make them already very promising Hindoostanee scholars ; but for those who, from youth, inexperience, and want of thought, must follow the humdrum track of grammarians, the subsequent pages may contain superior advantages, being more in detail, and rendered easier, from repeated rules or observations, better calculated by dint of hammering, to drive some-

thing into every body, whose soul is sluggish enough to require hard knocking, before one can rouse it to persevering exertion, even during this very essential pursuit of future ease, honours, and fortune, in the distant regions of the East, through the medium of the grand colloquial speech of all India.

*The Noun,—and first of the Article.*

1. The articles *a*, *the*, as in Latin, are commonly inherent in the simple noun, kitab.la.o, may signify, according to circumstances, either bring *a* or *the book*, consequently every noun almost may assume *a* or *the* in declension, and elsewhere, thus; beṭa, *a son*, or *the son*; beṭe ka, *of a son*, or *the son*; murd, *a* or *the man*; inurd ka ke kee, *of a* or *the man*; murdoṇ ka ke kee, *of men*, or *the men*.

2. Ek, *one*, sometimes ko, ee, *any*, express the indefinite *a*, *an*; and wooh, *he*, *she*, *it*, *that*; yih, *he*, &c. *this*; hee, or ee, *very*, the definite article *the*. In Arabic words, ul is used, as ul-qoraṇ, *the koran*.

*Declension.*

3. Nouns are declined, like those of both ancient and modern languages, on the twofold principle of inflexions and postpositions combined in one, which still exists among our pronouns, I, me; thou, thee; he, him. The necessity of the inflexion or oblique in all the real cases here, cannot escape the most superficial English scholar, although the mere nouns like—of a man, to a man, from a man, can give no adequate idea of pronominal inflexion in that tongue.

4. Particles termed, from their apparent postpositive situation, postpositions, perform the office of our prepositions, in the formation of the various cases of every noun, which must then appear, if declinable, in the inflexion, as our—of him, to him, from thee; never—of he, from thou.

5. Except the nom. gen. and voc. the number and names of the various cases depend entirely on the nature of the postpositions, which the learner may subdivide into objective, dative, locative, social, instrumental, ablative, causal, communicative, &c. thereby forming as

many cases as he pleases, in the true spirit of logical subdivision.

6. The postpositions so nearly resemble the prepositions of other languages, that none of them require any particular notice here, but *ka*, of, 's, which last is by far the most convenient, as the possessive or adjective form, in almost all translations from the Hindoostanee.

7. *Ka*, of, 's, has not only all the governing qualities of a postposition in the Hindoostanee, but is itself a declinable adjunct, that admirably proves the intimate connexion between genitive and adjective forms in most languages. As an adjective affix, which every scholar should consider it, *ka*, *ke*, of the masculine, inflexion, and plural, becomes in the feminine *kee* for both numbers, without any further inflexion; in government it is retrospective, but in concord prospective.

8. *Ka*, followed by a masc. sing. noun, which is not affected by any subsequent postposition, may be termed the nominative or simple possessive case, *uorut ka betā*, a woman's son; *ke* is the same in its inflected or plural state, *uorut ke betē ka*, a woman's son's, or of a woman's son, *uorut ke dus betē*, a woman's ten sons.

9. Kee is the foregoing genitive sign preceding a sing. or plural feminine noun in every case: *murd kee betēe, a man's daughter*; *murd kee betēe ka betā, a man's daughter's son*; *murd kee betiyan, a man's daughters*; *yih kam kee kitab hue, this is a book of use, or a use-ful book*; *wooh koochh kam kee nuheen, that is not of any use, or is a useless book*.

10. The postpositions are simple and compound; the first require the mere inflexion of a noun, while the second govern its inflected or feminine genitive. The simple hardly exceed twelve in number, but the compounds are many, as may be seen in pages 103, 105, &c.

11. Ka, *of, -s*; ko, *kune, to, for*; se, *sitēe, from, by, to, with, on*; pur, *on, at, by*; men, *in, at*; and the rest are a species of primitive particles, whose satisfactory deduction is now very difficult; on the contrary, *sath, with*; *pas, near*; *tuēen, to, for*; *waste, for*; *age, before*; *hath, hand*; *mare, through, from*; *liye, khatir, for*, are generally nouns, adjectives or verbs, which require *ke* or *kee* between them and the noun.

12. *Betē ka, of a son, or a son's*; *betān-se, from sons*; *betān ke hath, (with verbs of selling) to sons*, and *betē ke sath, with a son*, ought

now to demonstrate the difference of simple and compound postpositions, because the last example, including all such, is merely elliptical of *betē ke sath men*, *in a son's company*, or *in the company of a son*, *sath* in reality meaning *company*, as *sathee* does *a companion*.

13. Almost every word which terminates in *e* may be considered as inflected from *a*; the postpositions therefore that end in *e* are generally mere inflexions; *betē ke age*, *before the son*, when analysed, is *betē ke age men*, *in front of the son*, *aga* being a noun which signifies *front*, *van*, *forepart*, &c. *ghur ke peeche*, *behind the house*, or *in the house's rear*, *ghur ke peeche men*.

14. Simple postpositions seldom govern the inflected genitive, but compounds frequently require the mere noun or inflexion only, the intermediate *ke* being dropt, *betē pas*, *near a son*; *betōṇ age*, *before sons*.

15. When the compound postposition is otherwise a feminine noun, like *turūh*, *manner*, *way*; *khatir*, *sake*, *for*; *turuf*, *side*; *nisbut*, *relation*; the intermediate *ke* becomes *kee*, *betē kee khatir* (*ke*), *for* (the sake of) a son; *lurkee kee turūh* (*men* or *se*), *like* a girl; on the very same elliptical principles as the rest; because were



men or se added to the last example here, it would be just—in a girlish way, or, in the manner of a girl.

16. Although, strictly speaking, three or four declensions may be found in the Hindoostanee, it will be convenient here to reduce the whole to two, because every noun which ends in a u, or an, is declined like beṭa, *a son*, thus :

*First Declension.*

Singular.	Plural.
N. beṭa, <i>a son</i> .	beṭe, <i>sons</i> .
G. beṭe ka, ke, or kee, <i>of a son, or a son's</i> .	beṭon ka, ke, or kee, <i>of sons, or sons'.</i>
D. beṭe ko, <i>to a son</i> .	beṭon ko, <i>to sons</i> .
A. beṭe ko, <i>a son</i> .	beṭon ko, <i>sons</i> .
V. beṭe re, <i>O son</i> .	beṭo, <i>O sons</i> .
A. beṭe se, <i>with, from,</i> <i>&amp;c. a son</i> .	beṭon se, <i>by, with, &amp;c.</i> <i>sons</i> .
N. purdu, <i>a curtain</i> .	purde, <i>curtains</i> .
G. purde ka, ke, or kee, <i>of a curtain, or a</i> <i>curtain's</i> .	purdon ka, ke, kee, <i>of</i> <i>curtains</i> .
D. purde ko, <i>to a cur-</i> <i>tain,</i>	purdon ko, <i>to curtains</i> .

## DECLENSION.

Singular.	Plural.
A. purde ko, <i>a curtain.</i>	purdoṇ ko, <i>curtains.</i>
V. purde re, <i>O curtain.</i>	purdo, <i>O curtains.</i>
A. purde se, <i>from, &amp;c.</i>	purdoṇ se, <i>with, &amp;c.</i>
<i>curtains.</i>	<i>curtains.</i>

## Second Declension.

Singular.	Plural.
N. murd, <i>a man.</i>	murd, <i>men.</i>
G. murd ka, ke, or kee, <i>of a man, a man's.</i>	murdoṇ ka, ke, or kee, <i>of men, men's.</i>
D. murd ko, <i>to a man.</i>	murdoṇ ko, <i>to men.</i>
A. murd ko, <i>a man.</i>	murdoṇ ko, <i>men.</i>
V. murd re, <i>O man.</i>	murdo, <i>O men.</i>
A. murd se, <i>with, &amp;c.</i>	murdoṇ se, <i>from, &amp;c.</i>
<i>a man.</i>	<i>men.</i>

17. Nouns in a, aṇ, and u, instead of being indeclinable, like the second declension, in the singular, substitute e for a or u in the first number, and nominative plural, but drop them entirely in every other case of the last number; whence gole ka, *of a ball, or a ball's*; gole se, *with a ball*; gole, *balls*; goloṇ ko, *to balls, &c.*

18. When words are feminine and terminate in ee, they assume aṇ in the nominative plural,

converting ee to iy through all the plural cases ; all other feminines take en—betiyaṇ, *daughters* ; kitab-en, *books* ; but these affixes, aṇ, en, are often dropt, especially when numerals denote the plural ; in other respects, every noun not ending in a, aṇ, or u, is declined like murd, as these also are when exceptions.

19. All the postpositions have a variety of meanings, which the learner ought carefully to recollect, as he may often meet with se and others signifying *from, with, to, by, at, on, &c.* according to various circumstances, which cannot be adverted to in a work of this kind,—yuhaṇ, yihan, eehaṇ, ihaṇ, *here*, and wuhaṇ, *there*, as adverbs or nouns of place, also require, ke, they commonly denote our *'s* and the French *chez*, discriminating *this* and *that* abode, when a person has two : ṣaḥib ke yuhaṇ ja-o, ṣaḥib ke wuhaṇ nuheen, *go to the gentleman's house here, not there*, viz. in the country, or elsewhere.

20. The voc. sing. in the second declension, being like the nom. often requires the signs ue, e, he, ure, uree, o, prefixed ; but in the plural the o is generally affixed, while re, ree, sometimes also occur so in the singular even, as ue baṛ! or baṛ re! *O father!* baṛ re baṛ! *O father, father!* ma ree ma! *O mother, mother!* yar-o! *O friends!*

raja-o! or rajo! *O princes!* The accus. post. is often omitted, and has with us no meaning,—*luṛkee (ko) mut maro, do not beat (to) the girl;* or, in other words, the nom. is very often used for the accusative.

### *Gender.*

21. Males and females are naturally masculine and feminine, whatever their terminations may be; ee, t, sh, are in general feminine, while a, u, and all the rest, there being no neuter in Hindoostanee, may be treated as masculine finals, till the scholar learns the reverse from practice, the Grammar and Dictionary.

22. Feminines are formed from masculines by substituting for, or adding ee, in, un, nee, anee, a, in, a, &c. to their finals; *luṛka, a boy, luṛkee, a girl; dhobee, a washer-man, dhobin, a washer-woman; sher, a tiger, shernee, a tigress; naik, a lad, naika, a lass.*

23. Nur occasionally denotes the *he*, and madu the *she*, as in Persian. There are some nouns like *adrnee, homo; usamee, a client*; which have the common gender as applicable to either sex, and many others are doubtful, *fikr, care; jan, life; tukrar, repetition; lufz, a word, &c. appear-*

ing sometimes in one gender, and at other times in another, among the best speakers and writers of Hindoostanee. A few words, viz. *ma*, *a mother*, *bap*, *a father*, *murd*, *a man*, *uorut*, *a woman*, as in other tongues, have no literal affinity in their genders.

24. All feminines, even those in *a* and *u*, belong to the second declension, with a considerable number of masculines also, as exceptions from the first, and a few are common to both declensions.

25. The plural inflexion in the second declension is a syllable longer than the singular, except in certain words, where the penult is a short vowel, which is then dropt,—*Puthur*, *a stone*, *burus*, *a year*, *giri*, *a knot*, have *puthron*, *burson*, *giron*, not *puthur-on*, *v.* pages 65, 66.

26. Some nouns of the first and second declension may be confounded in the inflexion plural by *on* being a substitution for the final letter of the former, but an addition to it in the latter or second declension; *bundu*, *a slave* *bundon ka*, *ke*, or *kee*, *of slaves*; *bund*, *a button*, *bund-on ka*, *ke*, or *kee*, *of buttons*.

27. Sometimes a masculine noun, like *sagee*, *a cup-bearer*, admits of *an* in the nom. pl. as an adopted Persian nominative, (resembling *radii*,

*data, phenomena*, in English) which occasionally holds good for the inflexion also, especially in the dukhune Hindoostanee, as this often prefers ruqeeb-aṇ, yar-aṇ, to ruqeeb-oṇ, *rivals*, yar-oṇ, *friends*.

28. A great variety of plurals is adopted from the Arabic and Persian, viz. at, uen, ha, jat, &c. as will be exhibited hereafter, and the termination *at* is occasionally affixed to Hindoostance nouns, as chuokee, *a post, chair, stool, watch*, chuokiyat, *stations, guards*, &c.

29. The first and second declensions differ in the possession and want of a singular inflection, in the substitution and addition of inflective, vocative, and nominative particles, and in the second admitting of both masculines and feminines, while the first is in a great measure restricted to the former only, though they agree in having the very same plural inflexions and vocative particles, in their masculine, nominative plurals, being almost entirely like the singular numbers, and in assuming the very same postpositions for all the cases.



*Illustration of the preceding Principles.*

## 1. and 2. page 139.

What is on <i>the</i> table?	Mez pur kya hue?
<i>A</i> book and <i>a</i> pen.	Kitab uor ek qulum.
Give me <i>the</i> book.	Kitab moojhe do.
Take <i>the</i> pen to my brother.	Qulum mere bha,ee ke pas le chulo.
But return in <i>a</i> moment.	Pur ko,ee dum men phi ra,o.

When yih and wooch occur as *the*, it will be equally convenient to resolve them into *this* and *that*, as proximate and remote pronouns for *he*, *she*, or *it*, to be illustrated as such hereafter.

hee and ee, as definite affixes, never can be very troublesome, since they merely give an emphasis or force to the word, similar to our *very*, *self*, *indeed*, *self-same*, *even*, *just as*, &c. in expressions like,—this is *the very* soldier who fled,—yih woohee sipahee hue jo bhaga tha;—go thyself sirrah,—ube too hee ja; on which it would be premature to enlarge farther in this place.



## 3 and 4.

Get some grass *from* the groom and give it *to* the horse.      Su,ees se koochh ghas mangla,o uor ghore ko do.

To which shall I give the grain, to this or that?      Kis ko danu doon is ko ya cos ko?

Where are all the grooms?      Sub su,ees kuhañ hueñ?

Collect all our grooms here, don't omit even one, for the whole are required to be present just now.      Sub humare su,eeson ko yuhañ hañir kuro ek hee ko mut chho-ro, kyoon kur chahi-ye ki subhee ubhee muojood hon.

## 5.

Go *to* the dog and give him water *to* drink.      Kootte ke pas jakur uor cosko panee do pee-ne ko.

Come *with* the dog here and tie him *with* these ropes.      Kootte ke sath a,o yuhañ uor cose russi-yon se bandho.

The donative and objective case above is distinguished by ko, the itinerant by ke pas, the

social by ke sath, and the instrumental by se, but they only prove, that simple postpositions require the inflexion, while compounds govern the inflected genitive.

6, 7, 8, &c.

The boy's sister's friend's father's mother's brother's wife's three sons are now coming here.	Chhokre kee buhin ke dost ke bap kee madur ke bha,ee kee jo-roo ke teen bete ubhee yuhan ate huen.
--	--

The girl's brother's friend's mother's father's sister's husband's three daughters are now coming here.	Chhokree ke bha,ee ke dost kee madur ke bap kee buhin ke khuṣum kee teen betiyan ubhee yuhan atiyan huen.
---	---

Cows' milk is very useful, and better than buffaloes' milk, do not therefore pour the one's milk into the other's.	Ga'o ka doodh buhoot kam ka hue, uor bhuens ke doodh se bihtur, is liye ek ke doodh ko doosre ke doodh men mut dalo.
--	--

With the assistance of a vocabulary, if the learner will form a few such sentences, with-

out minding either their inelegance or even absurdity in English, he will soon overcome this bugbear, ka, ke, kēe, to most beginners, and wonder, after analysing the above examples, and those of his own making, why it should hitherto have puzzled himself or any other body.

I shall repeat here, that its government is retrospective, and its concord prospective; whence chhokṛe kēe buhin, &c. in the first instance, and chhokree ke bhā,ee, &c. in the second; chhokṛa, *a boy*; chhokṛe, *the infl.* governed by kēe, feminine, because in concord with buhin, *sister*, and so forth.

Let ka be supposed a final declinable adjunct, that makes every genitive a sort of adjective; thus, kam means *use*, kam ka, *of use*, that is, *useful*.

Singular.	Plural.
N. kam ka kootta, <i>a useful dog.</i>	kam ke kootte, <i>useful dogs.</i>
G. kam ke kootte ka, <i>a useful dog's.</i>	kam ke kootton ka, <i>of useful dogs.</i>
D. kam ke kootte ko, <i>to a useful dog.</i>	kam ke kootton ko, <i>to useful dogs,</i>

• Singular.

Plural.

- A. kam ke kootte ko, kam ke kootton ko, *useful dog.* *ful dogs.*  
 V. kam ke kootte re, kam ke kootto, *O useful dog.* *ful dogs.*  
 A. kam ke kootte se, kam ke kootton se, *with from a useful dog.* *useful dogs.*

In the genitive singular, ka, ke, kec, are not fully inserted above, rather from want of room than any thing else :

A useful bitch's two kam kee koottee ke do  
 pups, pille;

proves, however, that every genitive must be, as already inculcated, declined ka, ke, kee, to prepare the scholar for meeting one or all of them, according to circumstances in this very case, which should at first be invariably translated by 's, in preference to *of*.

Our own language has many such genitive adjectives, in lieu of others, more learned at least, if not so elegant; ga,o ka doodh, *cow's milk*; gudhee ka doodh, *asses milk*, to which we do not yet prefer *vaccine*, or *asine*, whatever may be done in half a century hence in matters of this sort; ga,o ke doodh ka, ke, kee, *of cow's milk*, or *cows milk's*; ga,o ke doodh men, *in cow's*

*milk; ga,o ke doodh ka rung soofued hue, cows milks colour is white; ga,o ke doodh kee qeemut ka thikana aj kul koochh nuheen, there is no medium now-a-days in the price of cows milk; literatim, cow's milk's price's medium to day to morrow any not is.*

It is now to be hoped, that we have got fairly over this stumbling block, *ka, ke, kee*, which has long proved a formidable obstacle in every lazy fellow's way, who merely sat down to smoke his pipe, or dose over the Hindoostanee in India, instead of studying the subject with the avidity and resolution which its importance demands; as if a few whiffs of a *chilum* would inspire the student with grammatical knowledge, or that a sound nap over his book might enable him to find out this useful key to the language, by simply dreaming about it and the innumerable difficulties in the way of pronunciation alone, which must stare even a learned Persian in the face, the moment he turns it towards the popular speech of India.

10, 11, 12, 13, &c.

Mut ja,o is pille kee ma    Do not go near the mo-  
ke pas deewane kee        ther of *this* whelp,

.. turun (men subau-  
ditar).

like a madman, i. e.  
in the manner of a  
madman, in a mad-  
man's way.

Here kee governs pilla, *a whelp*, in the infl.; and is, *this*, is the pronominal adjective, also inflected by kee to agree with pille; pas, as a compound postposition, requires the inflected genitive ma ke; and turuh, being a feminine noun, elliptically used as a postposition in this sentence, very naturally governs the feminine genitive deewane kee.

The principles in pages 140, 144, with the ample list of postpositions in page 103, cannot fail to make the learner master of this department, provided he will revise the whole, and recollect, that those words which end in e come from nominatives in a, inflected to e, by some other invisible postposition that may easily be understood from the examples already produced.

19.

The context alone of any sentence can demonstrate the particular meaning of the propositions in question.

He hit *with* a ball.      gole se mara.

He brought *from* with-      bahur se laya.  
out.

He said *to* the boy.      lūrke se kuha.

Seize him *by* the hand.      oosko hath se pukuro.

Under principle 14th, *ke*, with compound postpositions, is often dropt, and even *they* at times are omitted, leaving the *ke* in apparent discord with the noun following.

A king who had (no      Ek padshah jiskē (yu-  
son) not a son. *vide*      han) beta nu tha.  
page 129.

A king whose son was      Ek padshah jiska beta  
not a poet.      shair nu tha.

Yuhan above, is more frequently understood than expressed ; the student should, therefore, on seeing a final *e*, *ke*, or *kee*, for which he cannot otherwise account, presume some ellipsis or other, as in *jiske beta nu tha*, meaning—in whose *house, family*, &c. there was no heir.

Adverbials assume *ka*, *ke*, *kee*, on all occasions, whence,

Kuheen ka hakim yu- The governor of some  
 han ke hakim ke place will go with the  
 sath jaega, wuhan commander of this  
 ke hakim kee kha- place, for the chief of  
 tir kuhan ke hakim that place's sake, to  
 ke yuhan, ub ke sal. the house of the ma-  
*i. e. now's year, now* gistrate of (what do  
*of year in.* you call) yon place,  
 this year.

Bahur ka sahib aya hue A strange gentleman  
 khubur deejiya! *i. e.* (or one from with-  
*without's gentleman.* out) has arrived, pass  
 the word.

This used formerly to be the exclamation of the durwan, or *porter*, in India, to apprise the master or mistress of the house, that some visitor or other had arrived; but when I left that country, it was becoming less common.

21, &c.

Gender, as in the French and other tongues, is a subject of considerable difficulty, which can be overcome by constant practice and attention alone. Most words having an initial t, with a penult ee, like *tushwee*, a *picture*, *tujweez*, *determination*, are feminine. The examples, as



they occur under other heads, will sufficiently illustrate that of gender, both in its formation and concord, provided the learner will only recollect that ee merely denotes the feminine of adjectives ending in u or a: uch-chha ghora, *a good horse*; uchchhee ghoree, *a good mare*; nek murd, *a good man*; nek uorut, *a good woman*; murd uor uorut kee nekee, *the man's and woman's goodness*; puhar-ee kootta, or koottee, *a highland dog, or bitch*; jungulee bukra, or bukree, *a wild goat, he or she*. A retrospect to ee, as a significant particle, in pages 70, 71, &c. will obviate all future ambiguity respecting this termination, which is so common in the Hindoostanee.

## 24.

- |                                       |  |
|---------------------------------------|--|
| N. bula, <i>evil</i> .                | bula, en, <i>evils</i> .                       |
| G. bula ka, ke, kee, <i>of evil</i> . | bula, on ka, ke, kee, <i>of evils, &amp;c.</i> |
| D. &c. bula ko, <i>to evil</i> .      | bula, on ko, <i>evils</i> .                    |
| V. bula re, <i>O evil</i> .           | bula, o, <i>O evils</i> .                      |
- being feminine, is declined like kitab, *a book*.

- |  |                                      |
|--|--------------------------------------|
| dana, <i>a wise man</i> .                              | dana, <i>wise men</i> .              |
| dana ka, ke, kee, <i>a wise man's, of a wise man</i> . | dana, on ka, ke, kee, <i>&amp;c.</i> |
| dana ko, &c.   | dana, o, &c.                         |

The student must be prepared to encounter a good many nouns similar to bula and dana in the course of his reading, and the way to discriminate them as such is to note every word terminating with a-on as a nom. pl. of some feminine in a, consequently of the second declension, and indeclinable in the singular. When the postpositions do not inflect final a or u to e, or when a-on terminates any word, it also must either prove a masc. or fem. of the second declension, as an exception from the first, and should ever after be treated accordingly ; dana-on ke nuzdeek is zindugee kee bula-on khoda kee turuf barha awen ki hum sub-bur wuqt bihisht ke waste kumur bandhen, *In the opinion of the wise, the miseries of this life often proceed from God, that we may all in time prepare for heaven.*

## Singular.

raja, *a prince.*

raja, } ka, ke, kee, a  
or } prince's, &c.  
raje, }

## Plural:

raja or raje, *princes.*

raja-on, } ka, ke, kee, of  
or } princes, &c.  
rajon, }

## 25 and 26.

Singular.	Plural.
raj, <i>a kingdom.</i>	raj, <i>kingdoms.</i>
raj ka, ke, kee, <i>a king- dom's.</i>	rajon ka, ke, kee, <i>of kingdoms.</i>
gor, <i>a grave.</i>	goron ka, <i>of graves,</i>
gor ka, ke, kee, <i>of a grave, a grave's.</i>	also <i>of Europeans,</i> page 116.

N. tegh or teghu, *a sword.*

G. &c. tegh or teghe ka, ke, kee, *of a sword, &c.*

N. chushm, *the eye, chushmu, a fountain.*

G. chushm ka, *of the eye, chushme ka, of a foun-  
tain, chushmon ka, of eyes, or fountains.*

N. shoohrut or shoohru, *a report.*

G. shoohrut, or shoohre ka, ke, kee, *of a report, &c.*

N. juguh, *a place. jugheñ, places.*

G. jugih ka, ke, kee, jughon ka, ke, kee, *of  
of a place. places, &c.*

Like the last may be declined *ṭuruḥ, manner,* *shoobuh, doubt,* with a very few more, in all of which the singular inflexion of u to i or e is more or less perceptible. The plural cases drop

the u entirely, as juguhēn juguhon would be much more troublesome than jugheñ, &c. above.

Juguh, being feminine, is in the plural like bula in page 160, though in the singular it seems rather to be of the first declension, as jugih, jugeh, something resembles the purdu, purde, of page 144; but there are too few words in uh, to assign a third declension for them only.

When shoohrut assumes t, it is feminine, but masculine as shoohru. Qubeelu, *family, wife*, is a regular masculine of the first declension, and ruqeyut, *a subject*, even with masculines is constantly feminine. Wooh murd meree ruqeyut hue, *that man is my tenant, vassal, subject, &c.*

### *Adjectives.*

32. Adjectives are of the first and second declension, declined exactly as substantives having the same terminations; they are consequently subject to inflexion, like ka, ke, kee, and when used as nouns they can assume the plural an and inflexion on, but not otherwise, as already explained in page 116, *q. v.*

a            a,            boy;    e,            e,            boys.  
 gor-    lurk-    *a fair*    gor-    lurk-    *fair*  
 ee            ee,            girl;    ee,            iy-aṇ, girls.

e                    man's;            oṇ                    men.  
 gor-    ka, *a fair*            gor-            se, *from fair*  
 ee                    woman's;            iy-oṇ                    women.

In poetry, lurkiyaṇ gorīyaṇ is admissible, but not gorīyaṇ lurkiyaṇ, *fair girls*.

33. Ordinals require the addition of waṇ to the cardinals, whence,

waṇ-    a,            boy; weṇ-    e-            boy.  
 dus-    lurk-    *the 10th*    dus-    lurk-    se, *from the 10th*.  
 weeṇ-    ee,            girl; weeṇ-    ee-            girl.

34. The adjunct of similitude sa, se, see, soṇ, denoting *like*, *ly*, *ish*, resembles ka, as an adjective particle of infinite use in the Hindoostanee, being commonly affixed to one or other of the pronominals in their correlative series; thus, uesa, wuesa, kuesa, juesa, tuesa, all of which, as well as others, for which we have no room here, may be resolvable into is-sa, *like this*, oos-sa, *like that*, kis-sa, *like what*, &c.

35. When compounded with adjectives, *sa* alone does not require in them the inflexion, *kala-sa*, *blackish*, with nouns, or when changed to *se*, *see*, it commonly does.

*sa* *luṛka*, *boy*; *see* *luṛkee*, *girl*.  
*luṛke-* a *childish* *luṛkee* a *girlish*  
*see* *luṛkee*, *girl*; *sa* *luṛka*, *boy*.

*kala sa ghoṛa*, a *blackish horse*.

*kale se ghoṛe ka, ke, kee*, a *blackish horse's*.

*kale se ghoṛe*, *blackish horses*.

*kalesee ghoṛee*, a *blackish mare*.

*kalesee ghoṛee ka, ke, kee*, a *blackish mare's*.

*kalee see ghoṛiyan*, *blackish mares*.

in which the declension seems double, as in *jis-tis*, *whosoever*, and some other pronouns.

36. The comp. and super. degrees, being best formed by *se*, *than*, *meṇ se*, *sub se*, or by repeating the adjective, the reader can form these at pleasure, either in this way, *wooh moojh se bhula hy*, *he is better than me*; *of those fair ones she is the fairest*, *con goriyon meṇ yih sub se goree hy*; *goree goree luṛkee*, a *very fair girl*, or by inserting *more*, *very*, &c. *the boy is*

*very fair*, yih lurka buhoot gora hy, as in our own language.

lurke	lurkee	goree	girl	boy.
	se	hue,	the	is fairer than the
lurkee	lurka	gora	boy	girl.

gore	gora	gora,	boy,
	se	or sub se	the fairest &c.
goree	gorce	goree,	girl,

are sufficient in the mean time to shew the regimen and concord here.

37. When comparison relates to an individual or one of many, ka intervenes: ungoor ka sa chhala, *a blister like a single grape*; ungoor sa nuya gosht, *new flesh like a cluster of grapes*, or the granulations of a wound. Expertness, however, in the proper use of ka and sa, on such occasions, can be gained by great practice and experience alone.

38. When Persian or Arabic comp. and sup. are used, it is generally thus,—bih, *good*, bihtur, *better*, bih-tur-een, *best*, khoosh, khoosh-tur, khoosh-tureen, like our own *pleasant, pleasanter, -est*, or most pleasant, &c. fazil, *doctus*, ufzul, *doctior*, fuzzal, *doctissimus*, and many more, are

formed in a manner that will be fully detailed hereafter.

39. The cardinal numbers are declined like other nouns, with this peculiarity, that both the vocative and inflexion are often substituted for the mere nominative; thus, *teen*, *teeno*, *teenon*, seem all to denote *three*, *the three*, although used adjectively and with nouns, they occur so, *teenon fugeeron se*, *from the three mendicants*, perhaps definitely.

40. These numerals are not in fact the only words of the above description, as *burson*, *dinon*, *muheenon*, *puhron*, and such inflexions, frequently supplant the nom. pl. *burus*, *years*; *clin*, *days*; *muheene*, *months*; *puhur*, *watches*; in expressions like *burson goozre*, *years have elapsed*, perhaps elliptical of *burson ke din goozre*, *years' days have passed*.

After what has been stated in this place, and in pages 114, 115, 116, &c. the declension of nouns and adjectives can hardly require any farther illustration, except to observe, that all adjectives which do not end in *a*, *u*, or *nu*, are, as in English, indeclinable, and that many of those even, which have these terminations, admit of no more change than our own, as the



circumspective reader will soon perceive in his progress through this language.

Certain Arabic words have their feminines in u, before noticed in page 65, to which we may now add, *hamil, bearing, carrying, hamilu, pregnant, fazilu, docta*, from *fazil* of page 166, to which the learner may refer, before going any farther, since the references, in which I often indulge, are partly intended to supply that pause in a concatenation of reflection and remarks, so essential to rational minds, when employed upon any subject so interesting as the grammar of a living language.

The Persian genitive and adjective sign, i or e, has been discussed in page 68, and resembles our *of*, while ka is liker 's, *hakim ka hookm, the judge's order; ashig i pak for pak ashig, a chaste lover.*

If nouns in ee convert it to iy, before an and on, those in oo will, on similar grounds, change this to ow, as in *anscowon, tears*, quoted in page 132. Some exceptions in a are apt to be inflected by the illiterate; so, *huwa, air, duwa, medicine*, becoming improperly *huwe, duwe, duwon, &c.* instead of *duwa, duwaen, duwaon, huwaen, huwaon, &c.*

*The Pronouns Personal, &c. are as follows.*

*1st Person.*

Singular.	Plural.
N. muen, <i>I.</i>	hum, <i>we.</i>
G. me-ra, re, or ree, <i>my</i> <i>mine, or of me.</i>	hum-ara, are, or aree, <i>our, our's, of us.</i>
D. moojh ko, <i>to me.</i>	humon ko, <i>to us.</i>
A. moojh-e, <i>me.</i>	hum-en, <i>us.</i>
V.	
A. moojh se, <i>from, &amp;c.</i> <i>me.</i>	humon se, <i>from, &amp;c.</i> <i>us.</i>

*2d Person.*

N. tuen*, <i>thou.</i>	toom, <i>ye, or you.</i>
G. te-ra, re, or ree, <i>of</i> <i>thee, thy, &amp;c.</i>	toomh-ara, are, or aree, <i>of you, your, &amp;c.</i>
D. toojh ko, <i>to thee.</i>	toomhon ko, <i>to you.</i>
A. toojh-e, <i>thee.</i>	toomh-en, <i>you.</i>
V. too-re, <i>O thou.</i>	toom re, <i>O you.</i>
A. toojh se, <i>from, &amp;c.</i> <i>thee.</i>	toomhon se, <i>from, &amp;c.</i> <i>you.</i>

---

\* Too, or toon, more common, though less conciliating after muen here than tuen; as too, however, is retained in the voc. or reciprocating case with the nom. the reader can readily call on too also, whenever he pleases.

*3d Person Proximate.*

Singular.

Plural.

N. yih, *he, she, it, this*    ye, *they, these.*  
*the.*

G. is-ka, ke, or kee, *of*    inhoṇ-ka, ke, or kee,  
*him, her, this, his,*    *their, their's, of them.*  
*its.*

D. is-ko, *to him, to her,*    inhoṇ ko, *to these, to*  
*it, or this.*    *them.*

A. is-e, *him, her, it.*    inh-eṇ, *them, these.*

V. yih-re, *O this.*    ye re, *O these.*

A. is-se, *from, &c. him,*    inhoṇ se, *from these, from*  
*her, it, or this.*    *them, &c.*

*3d Person Remote.*

N. wooh, *he, &c. that.*    we, *they, those.*

G. oos-ka, ke, kee, *of*    oonhoṇ-ka, ke, kee, &c.  
*him, his, her, &c.*    *their, theirs, of those,*  
*them.*

D. oos-ko, *to him, &c.*    oonhoṇ-ko, *to them, to*  
*that.*    *those,*

A. oos-e, *him, that.*    oonh-eṇ, *them, those.*

V. wooh-re, *O that.*    we-re, *O those.*

A. oos-se, *from, &c.*    oonhoṇ-se, *from, &c.*  
*him, &c. that.*    *them, those.*

As adjectives, yih and wooh may be seen in  
page 118.

- The (reciprocal, reflective, or general personal and possessive) pronoun *ap*, *upna*, *self*, *own*.

## Singular and Plural.

N. *ap*, *self*, *I*, *thou*, &c. *he*, *she*, &c.

G. *up-na*, &c. *ap-ka*, &c. *of self*, *own*, *my*, *thy*,  
*his*, *her*, &c.

D. *ap-ko*, *upne ko*, *to self*, &c. *me*, *thee*, &c.

A. *ap ko*, *upne-ko*, *self*, *me*, &c.

V.

A. *ap se*, *upne se*, *from*, &c. *self*, &c.

This last pronoun is the same in both numbers, and applicable to *I*, *we*, *you*, *he*, as well as to *self*, *selves*, *my own*, *his own*, *their own*, &c.

- 41. The genitive or possessive form above, inflected so,—*ra*, *re*, *ree*, *na*, *ne*, *nec*, (as *ka*, *ke*, *kee*) is not only used adjectively, but personally even in preference to the others, which may in general be accounted for by the inflected or feminine genitive being required before compound, and sometimes even with simple postpositions.

Mere *tũeņ kuha*, *he told me*; mere *oöpur*, *upon me*; tere *pur*, *on thee*; teree *tũruf*, *towards thee*; *ap ne upne tũeņ mara*, *he slew his self*.

Never *moojh ke copur*, or *mere-ke tu, en*, &c. *ra* and *na*, being in fact anomalous substitutes for *ka*, *ke*, this seldom or never can immediately follow them as a postposition, in their pronominal capacity.

42. The *dat.* and *acc.* are used almost promiscuously in the Hindoostanee, so that the learner must not follow them too rigidly as stated in the sketch, which is done merely in compliance with our customary forms: he should moreover recollect that *e* and *en*, are postpositions peculiar to the pronouns, and occur like *ko* as *dat.* or *acc.* signs occasionally.

43. The *on* and *hon*, of all the pronouns, may be omitted without invalidating their plurality in the least; whence *hum*, *toom*, *in*, &c. are inconstant use, instead of *humhon*, *toomhon*, *inhon*, of the foregoing series, and *kin*, *jin*, &c. for *kinhon*, *jinhon*, of the next.

44. *Ap* and *upna* are very puzzling words; the last is much used reflectively, and even in cases where we would say *my*, *thy*, &c. only.

*He speaks to himself*, *ap se ap bolta hy*.

*He fights with his self*, *upne se ap lurtta hy*, which may likewise mean, *he fights with his own people, family, &c.*

45. The final h, after *toomh*, *inh*, &c. is very arbitrarily inserted, and by the moderns much omitted, especially in speech.

## INTERROGATIVES.

*Example 1.*

Singular.	Plural.
N. kuon.	kuon, <i>who, what, which?</i>
G. kis-ka, -ke, or -kee.	kinhon ka, &c. <i>whose, of whom? &amp;c.</i>
D. kis-ko.	kinhon ko, <i>to whom? &amp;c.</i>
A. kis-e.	kinhen, <i>whom? &amp;c.</i>
V. kuon re.	kuon re, <i>O who, what?</i>
A. kis-se.	kinhon se, <i>from whom?</i>

*Example 2.—which has no Plural in the Hindoostanee.*

N. kya, <i>which, what?</i>
G. kahe ka, &c. <i>of which? &amp;c.</i>
D. kahe ko, <i>to or for which, to what?</i>
A. kahe ko, <i>which, what?</i>
V. kya re, <i>O which, what?</i>
A. kahe se, <i>from which?</i>

*Relative.*

Singular.	Plural.
N. juon.	juon, <i>who, which, what.</i>
G. jis-ka, &c.	jinhon ka, &c. <i>whose, of which, &amp;c.</i>
D. jis-ko.	jinhon ko, <i>to whom, to which.</i>
A. jis-e.	jinhon, <i>whom, which, &amp;c.</i>
V.	
A. jis-se.	jinhon se, <i>from whom, from what, &amp;c.</i>

46. The English of each of the above three Examples is the same in both numbers, and the whole are much used in a reiterated form, both in the nom. and inflexion. They also occur in the formation of many adverbials, and often assume the sa, se, see, already noticed in the preceding pages, but more fully explained among the subsequent illustrations, which may now be consulted by the intelligent scholar.

		<i>Correlative</i>	
		Singular.	Plural.
N. tuon,		that, or this.	tuon,
G. tis-ka, ke, kee, <i>of</i>		he, she, it,	inhon-ka, <i>of</i>
D. tis-ko, <i>to</i>		&c. also him,	inhon-ko, <i>to</i>
A. tis-e,		her, his, &c.	inhon,
V.		correlative-	
A. tis-se, <i>from</i>		ly.	inhon-se, <i>from</i>
			&c.
		<i>Pronominal Adjectives.</i>	
		Example 1.	Example 2.
N. ko,ee,			koochh,
G. kisee ka, &c. <i>of</i>		a, an, any	kisoo ka, <i>of</i>
D. kisee ko, <i>to</i>		one person	kisoo ko, <i>to</i>
A. kisee ko,		body, or	kisoo ko,
V. ko,ee re,		thing.	
A. kisee se, <i>from</i>			kisoo-se, <i>from</i>
			some,
			little,
			few,
			person
			bodies,
			things.

47. Kon, or ko, ke, jo, jc, so, ko,oo, are still in use for kuon, &c. especially jo, so, which are in truth even more familiar than juon, tuon, and must be employed accordingly. When a noun intervenes, kuon, ko,ee, &c. are frequently un-



inflected. Toom kuon şahib ke nuokur ho? *what gentleman's servant are you?* too ko,ee sahib ka noukur hue? *art thou any gentleman's servant.*

48. Ko,ee and koochh are often so blended with each other, both in their meaning and inflexions, that it is no easy matter to separate them by any discrimination whatever. In the plural they occasionally admit of kinhoon, kinheen, kinoo, kinee. Jo-ko,ee, *whoever*, and some others are doubly inflected to jiskisee, jin-kinhoon, jistis, &c.

49. The declension of all the nouns and pronouns is founded on one general principle, that every case, but the nominative, requires a postposition expressed or understood for its formation, along with the simple oblique or inflexion of the noun or pronoun which the postposition governs, when such nouns are capable of having any change whatever.

50. In our language, the pronouns alone can illustrate the general doctrine of the difference between a case and an inflexion here; *he*, wooh; *him*, cos; *his* (contracted from he's) ooska; *I*, muen; *me*, moojh; *of me*, *mine*, mera. As we therefore cannot form the various cases of the above, without the inflexion and preposition

united, neither can the Hindoostanees make their cases without observing the same rules, wherever the word is inflectible.

51. They differ from us essentially in one point only,—to me,—from me,—on me,—are common to both grammars, but the moment a compound postposition occurs, it commonly requires the inflected or feminine genitive. *Near me*, mere pas ; toomharee turuh, *like you*; is an idiom that appears to us rather *near mine*, *near of me*, *your manner*, and in fact may often be so applied; meree bat bolta hy, *he is speaking of me*, or *repeating my words*.

52. As all the pronouns are inflected in the singular, they may be placed so far under Declen. 1. and every learner who knows to which nominative the obliques moojh, toojh, humon, toomhon, is, in, oos, con, kis, kin, jis, jin, tis, tin, kahe, kisoos, kisee, kinhoon, &c. belong, after what has been said above, will be able to decline the whole series, with the aid of simple and compound postpositions, in every possible case and form.

53. The scholar cannot too often observe, that the genitive here is also a possessive or adjective pronoun, which may always be made still more obvious in the whole series, by affixing

ka, as an inherent component part of almost all the pronouns, with which this declinable com-  
modious particle can assimilate, instead of the ra,  
na, already discussed. Kiska, kiske, kiskeḍ, re-  
sembles the Latin *cujus*, *cuja*, and *jinhon* ka,  
ke, kee, *quorum*, *quarum*.

54. Every such genitive, therefore, as well as  
all pronominal words in a, whether this termina-  
tion prove innate or adventitious, may be treat-  
ed as adjectives, and inflected in the same  
way.

55. Before we take leave of the pronouns en-  
tirely, I must observe, that *muen* and *tuen* are  
perhaps the only declinable words which the  
affix *ne*, mentioned in page 119, does not put  
in the oblique; *muen ne diya*, *I gave*; *tuen ne  
liya*, *thou took*.

56. All the pronouns require the *ka* to agree  
in number with them; *muen upne bap ka beṭa  
hoon*, or *hum upne bap ke beṭe huen*, may both  
mean, *I am the son of my father*, notwithstand-  
ing the difference of construction. Among  
us, no scholar would say, *you was* taught, though  
speaking to one person. I hope the following  
examples, and those in page 176, will put this  
matter beyond all doubt in future.

Too ujub ṭuriḥ ka luonda hue, *thou art a strange brat.*

Toom zor tumashe ke luṛke ho, *you are a very comical boy.*

### *Illustrations.*

On the personal pronouns we must recollect, that the courtesy and arrogance of the natives make the plural often apply to one person : toom kuon ho, *who are you?* hum sipahee huen, *I am a soldier* ; uor we humare bḥa,ee huen, *and he is my brother* ; hum toom jate ṭhe, *you and I were going.* This will prove at first rather perplexing to the scholar, but he may readily overcome the difficulty with a little attention, and should from the commencement learn to speak in the singular or plural number, with facility and ease, as he may find it his interest or duty to do so among the natives hereafter...

41.

As mere, tere, are used for m̄oḥjḥ, t̄oḥjḥ, these last are by the poets occasionally substituted for the former, in expressions like t̄oḥjḥ ishḥ, *thy love*, m̄oḥjḥ dil, *my heart*, but they seldom occur so in common discourse.

Moojḥ natuwaṇ kee halut, *the condition of hapless me*, with the examples in page 119, clearly shows how ka, ke, kee, may follow such pronouns in the genitive, which is properly formed by ra, re, ree.

## 42.

Kyoón cōse boolate ho, *why do you call him?* yih (toomheṇ or) toojḥe kya hue, *what is this to (you, or) thee?* When e eṇ are found as pronominal postpositions, ko, &c. cannot appear, but the emphatic ee may sometimes deceive the learner, if not apprized of this, in sentences such as, isee ko maro cōsee ko mut, *beat this (here) one, not that (there) one*; moojḥee se kuha toom ne, *you told me indeed, or myself*.

## 43.

It is probable enough, that in, cōn, &c. are the remains of some dual form, and inhōṇ, cōnhōṇ, &c. the real plural, though the distinction, if it ever existed in the Hindoostanee, seems now-a-days to cause little or no difference in the application of these pronouns, unless perhaps to apply in, cōn, from courtesy to one person, that inhōṇ, cōnhōṇ, may more readily discriminate many, or that the addition of oṇ ra-

ther belongs to such words in the pronominal than adjective state. Danu con ghoron ko do pur panee ubhee conhon ko mut pilao, give *those* horses grain, but do not yet give *them* water to drink,—in which, though conhon ghoron, cannot be used; either con ko, or conhon ko, may. See page 118.

## 44.

Ap, *self*, is subject to the same rule that khodd is in Persian. I will tell *my* friend, if you will inform *your* brother, that he also may apprise *his* acquaintance, muen upne dost se kuhoonga jo toom upne bhaee se kuhoge, ki wooh bhee upne ashna ko khubur dewe; mun bu dosti khodd khahum gooft, ugur shooma buraduri khodd ra khaheed gooft ki o neez bu ashnae khodd khubur bidihud. In page 118, enough will be found to elucidate the rule; but perfection must, after all, depend more upon practice than precept.

## 46.

Kuon kuon, kis kis, kya kya, jis jis, jiskis, jis kisee, jistis, somewhat resemble the Latin *quisquis*, *cujus cujus*, &c.

Kuonsa, juonsa, tuonsa, koesa, rather assimilate with *qui libet, quicvis*. We kuon kuon kitabeṇ huen? *what sort of books are those?* moojhe kuonsee doge? *which of them will you give me?* juonsee chaho tuonsee lo, *whichever you choose, take the same*; kis. ṭuruh ose bunaon, *how shall I make it?* jis ṭuruh ho suke tis ṭuruh bunao, *in the way it can be done, make it in that manner*. Consult pages 111, 164, &c.

47, &c.

Wooh dhobee jo pichhle sal humare yuhan tha so aj phir aya hue, *the washerman who was with us last year, the same has returned*.

As both jo and so are occasionally other parts of speech than pronouns, the student must distinguish them from the context. Jo wooh uesa kure so too bhee kur, *if he act thus, do thou do so*. Ki, from the Persian, is frequently met with, as *who, which, that, or, than, when, saying, viz.* and must through time be acquired by dint of practice.

54.

Kuonsa din, *what day*, uor kuonsee rat, *and which night*, toojh bin, *without thee*, khopshee se goozre, *have passed with pleasure*.

55. . . . .

oos lurke ne kaṭa durukht ko, *that boy cut the tree*; kis ne oose chḥooree dee tḥee, *who gave him a knife?* oosee se poochḥo muen ne kisee ko chḥooree dete nuḥeen dekḥa, *ask himself, I did not see any body give a knife.*

56.

The remarks in page 176, will render this evident enough to those who know why *you requires are, were*, in our language, and that *my, thy, your, our*, may be plural in one sense, while singular in the other, and *vice versa*. Mere ghore, *my horses*, humara ghur, *our house*, in which mere is plural as to horses, but singular respecting me; and humara singular as to house, but plural regarding its owners, &c.

*The Verb.*

57. The imperative in the second person singular, is the root or radical portion of every verb in the Hindoostance, which must always be discovered by 58; and in general, as in our language, is also a significant, useful noun.



58. Every infinitive terminates in the inflexible particle *na*, *ne*, *nee*, mentioned in page 81, but here meaning *to*, which, like the other post-positive particles, is invariably affixed to the second person sing. of the imperative, *chah-na*, *to love*, the Hindoostanee being in this respect of position, as in some others, diametrically opposite to ours.

59. The perfect tense, including the participle, is formed by adding (masc.) *a*, *e*, (fem.) *ee*, *een*, *iyān*, to the root of the verb, the final letter of which, if a vowel, assumes *y*, or is changed to *iy*, as explained in pages 73, 77.

60. The present tense and participle merely require the letter *t*, as a temporal sign, to precede the several particles enumerated as past signs in 59, and which all occur here exactly under similar circumstances: *chah-ta*, *chah-te*, *chah-tee*, *chah-teen*, *chah-tiyan*, *love*, *lovest*.

61. The aorist, subjunctive present, or imperative, assumes for both genders, *oon*, *e*, *e*, singular, and *en*, *o*, *en*, plural, in the order of persons observed here, and, like the present of the indicative has often the auxiliary signs.

62. The future springs from the aorist by adding *g*, as a fut. sign prefixt to the perf. *a*, &c. thus *ga*, *ge*, exactly in the order of persons

observed in 61, and with respect to genders, &c. as in 59.

63. The pluperfect participle is either expressed by the root or imperative's self, or by the various particles *ke*, *kur*, *e*, *kurke*, and *kurkur*, promiscuously affixed to the root, for that most useful portion of the verb.

64. The result of the foregoing principles on the verb *palna*, *to breed*, or any other, is as follows, in the scheme below, which the diligent student will carefully compare with the sketch already exhibited in page 121, that a real knowledge of both may at once enable him to master every Hindoostanee verb, the moment it falls under his discussion, either in a sentence or the vocabulary: This can instantly be accomplished, by separating the root from *na*, or any other of the moveable particles, like *oon*, *e*, *kur*, and in this manner even the auxiliary *hona*, *to be*, *exist*, can be regularly conjugated.

		Singular.		Plural.	
		<i>In all the Persons.</i>			
		M. & Inf.	Fem.	M.	Fem.
Inf. ger. noun, &c.		-na,	ne,	-nee.	nīyaṇ.
Pres. tense and part.		-ta,	te,	-tee.	tīyaṇ.
Perf. tense and part.		-a,	e,	-ee.	īyaṇ.
Imp. & aor. M. & F.		-ooṇ-	e-e-	en-o-en-	
Future	{ after all the above aorist particles.				
Pluperf. part.		-ga,	-gee.	-ge	-geen -giyaṇ.
		-ke,	kur, e,	kurke,	or kurkur.

N. B. The inf. or gerund masc. belongs to the first, and the fem. to the second declension. The root *pal* is also used as a pluperfect participle.

65. As the particles above enumerated are applicable, in the very same manner, to all verbs whatever, and as the whole drop *e* in the second person sing. of the aorist to form the root, or

rather the second person sing. of the imp. it naturally follows, that there is but one conjugation in the language.

66. By taking for granted, what may almost be proved, that kee-na, moo-na, dee-na, lee-na, are the ancient infinitives of kurna, *to do*; mur-na, *to die*; de-na, *to give*; le-na, *to take*; and also supposing that o and oo, j and g, are nearly the same interchangeable letters, we shall not find one single irregular verb in the whole Hindoostanee language.

67. Hoon, &c. affixed to participles present and past, has exactly the same power and use as our *am, do, have, &c.* muen hota hoon, *I am existing, or do exist. He hath been, wook hoo, a hue. Hoo, a, means is, was, or been, and occasionally appears redundant.*

68. When these signs are omitted, the mere present becomes not only indefinite, but also a past tense in the subjunctive mood. Jo muen lurka hota uesa nuheen kurta, *were I a boy I would not act so, or had I been a boy I would not have done so*; jo muen wuhan sota kisee ko nuheen jugata, *had I slept there, I would not have waked any one.*

69. To express the imperfect of the auxiliary ho-na, the word tha, *was, did, had,* is in use, and

is probably a contracted perfect of the obsolete regular verb *thana*, *to stay, be stationed*, which to this day means a *station, post*.

70. From the above *tha*, and the indefinite present or participle, comes the imperfect tense, *muen hota tha*, *I was existing*, or *did (then) exist*; too *hooa tha*, *thou did exist*, or *had been*.

71. The whole of the compounds have just now been elucidated, and the simple tenses, having formerly been adjusted in 64, they require no repetition here. The frequent substitution of one tense for another, especially the pluperfect for the perfect, will be evident enough in the Exercises.

72. In the passive voice, the perfect participle of the active verb assumes *jana*, *to go, be*, affixed through its various tenses, which may nevertheless be followed by such parts of *hona*, as particular tenses may still require. *Hum mare gue the*, *we had been beaten*; *toom mare gue hoge*, *you may have been beaten*.

73. The perfect participle passive, in all compound tenses, seems to require *guya*, but commonly drops it in those which are simple. *Muen mara guya hoon*, *I have been beaten*; *muen mara ja, oonga*, *I shall be beaten*.

74. The personal pronouns, as in Latin, are not always expressed, the termination, auxiliary or sense, generally pointing out the particular person.

75. When they do occur, it is commonly so: Muen, *I*; too, *thou*; wook, *he*. yih, *he*, *this*. Hum, *we*; toom, *you*; we, *they*. Sye, *they*, *these*. are used only when requisite, in contra-distinction to *that*, *those*.

76. The third person is often substituted for the other two, from the Oriental practice of introducing words like *slave* for *I*, and *worship*, *honour*, *gentleman*, &c. for *you*.

77. Although the Hindoostanee verbs have often inherently potential, permissive and other properties, they nevertheless require also certain compound forms to express them, the last or subservient portion of which is generally conjugated like all other verbs.

78. These compounds are formed in five different ways, and may be conveniently termed radical, preteritive, inflective, participial, and reiterative, from the nature of their composition.

79. The radical (1.) is a very extensive class, comprehending, besides numberless adverbial infinitives, the potential and completive forms.

80. Under the preteritives, (2.) are all the passives, desideratives, requisitives, proximatives, and frequentatives.

81. When the infinitive occurs in the inflected, (3.) instead of the radical form, a considerable number of inceptive, permissive, and acquisitive verbs are produced, all highly useful in the Hindee tongue.

82. The participial (4.) combinations are also very numerous, and may be sub-divided into continuative and stationary.

83. A very few come under the reiterative (5.) class, in which the subservient part has of itself little or no very obvious meaning whatever, although certainly deducible from other significant words.

84. The result of the above enumeration, systematically considered, is thus :

### 1. *Radicals,*

1. Adverbials, from their signification with us,  
     kaṭ-dalna, *to cut off* ; gir-purna, *to fall down* ; kha-jana, *to eat up*.
2. Potentials, bol-sukna, *to be able to speak*.
3. Completives, pee-chookna, *to be done drinking* ; kha-chookna, *to finish eating*.

## 2. *Preteritives.*

1. Passives, mara-jana, *to be beaten.*
2. Desideratives, *to wish*
3. Requisites, *mura-çahna, ought*
4. Proximatives, *also to be about*
5. Frequentatives, bola-kurna, *to make a habit of speaking*; jaya-kurna, *to have a trick of going*; pyra-kurna, *to practise swimming*; aya-kurna, *to make a practice of coming.*

## 3. *Inflectives.*

1. Inceptives, seekhne-lugna, *to begin to learn*; bolne-lugna, *to begin to speak.*
2. Permissives, jane-dena, *to let, or permit to go*; ane-dena, *to let come.*
3. Acquisitives, ane-pana, *to be allowed to come*; jane-pana, *to be allowed to go.*

## 4. *Participials.*

1. Continuatives, purhta-jana, or ruhna, *to continue reading.*
2. Statisticals, gate-ana, *to come singing*; rote-duorna, *to run crying.*

## 5. *Reiteratives.*

1. Subservients, bolna-chalna, *to converse, &c.* byahna-burna, *to marry, with perhaps a few more.*



85. The inflected infinitive at times supplants the radical and preteritive forms. In this way, however, *muen nu chul sukta, I cannot walk*, *muen chulne sukta, I can*, are very liable to confusion; and as *muen nuheen chulne sukta*, is not a very musical sentence, the *ne* therefore, I think, ought always, on such occasions, to be entirely avoided.

86. The passives and participials change in both their component parts, according to the gender and number of their ~~nom~~inatives.—*WooH maree gu,ee thee, she was slain*; *we gate a,e the, they came singing*; *wooh rotees ruhee, she continued weeping*.

87. The reiteratives are in fact doubly conjugated, *cos se muen nu kubhoo bola nu chala, I never had any thing to say to him*, resembling in this respect the pronouns in page 181.

88. *Muen kuh chooka, I have already said*; *uesa mut bola kuro upne nuokur se, do not make a habit of speaking so to your seroant*; *jo muen ane pa,oon toomhare yihan, to toom ko jane de,oon upne yihan, if I be allowed to come to your house I will permit you to go to mine*, with a few such, are well calculated to elucidate this department now. In the Exercises they will again appear, but on the whole are so

essential for immediate colloquial purposes, that the learner ought to lose no time in acquiring this most useful part of the language.

89. The power which transitives have of prefixing *ne* is lost the moment they are compounded with any neuter verb. *Mueṇ ne kḥana kḥaya, I have eat my dinner ; mueṇ kḥachooka, I have done eating.*

90. *Bolna, to speak ; lana, to bring ; chookna, to miss, end, &c. ; lurna, to fight, and a few others, though apparently transitives, nevertheless do not admit ne ; tueṇ ne kuha, thou said ; tueṇ bola, thou spoke ; toom ne liya, you took ; we læe the, they had brought.*

91. The addition of negatives in the Hindoostanee is so very easy, that a few examples only can be requisite to illustrate the mode completely ; *nu* is common to all the modes, but peculiar to the imp. and *nuheen* to the rest ; *toom jante nuheen ? don't you know ? mueṇ nu janta ṭha, I did not know ; mut poochho, don't ask ; nu janiyo, don't suppose.*

92. The learner must be careful not to confound emphatic interrogatives and affirmatives with negative expressions ; *mueṇ ne bḥeja hue, I have sent ; tueṇ ne bḥeja, thou hast sent ; mueṇ nu-*

been *bela hoon, I have not spoken*; *toom nuheen la, e ho, you have not brought*.

93. Hindoostanee syntax and construction will appear so easy and simple in the Dialogues or Exercises hereafter presented to the scholar, as to preclude the necessity of all further observation, in a short introduction of this kind. Persons versed in the analysis of a sentence in any language, can be at no loss, after a few trials, with the examples which may occur here; and such as really wish to become masters of the Hindoostanee, need not limit their enquiries to these pages, as long as my other works are in print.

94. The composition and derivation of words is equally obvious and attainable, after recollecting the contents of pages 65, &c. with the few particulars inserted below, for the use of mere beginners.

95. When the infinitive is thus met with—*chah-na, to love, phir-na, to turn, khel-na, to play, dur-na, to fear*, little penetration can be wanted to discover the noun, as in our own tongue, 57. Should the root end in *n*, the scholar must recollect not to confound the *infin.* and perfect together, which he will at first be apt to do in *ginna, to count*; *sonna, to hear*;

janna, *to know*, and some others, as their perfects are gina, soona, jana.

96. Sometimes the inf. and noun are the same, as khana, *to eat*, also *food*. In the fem. this occasionally denotes the instrument, as kutur-nee, *a pair of scissors*, from kutur-na, *to clip*. The perfect, or participle, is also the noun, as chooma, *a kiss*; kuha, *order, advice*, mara, or mara hooa, *a victim*, &c. from choom-na, *to kiss*, kuhna, *to tell*, marna, *to beat, kill*. This also as a fem. is a noun like bolee, *speech*. The present part. likewise is a noun in both genders, as khata, *a waste book, receiver or granary*, from khana, *to suffer, admit*, &c. bustee, *a village*, from busna, *to dwell, inhabit*; gintee, *a muster, reckoning*, from ginna, *to count*, &c.

97. Adjectives require kurna to become active compound verbs; with hona they are neuter, khura, *erect*, khura-k. *to raise*, khura-h. *to rise*, gurm, *hot*, gurm-k. *to heat actively*, gurm-h. *to heat, or grow warm*. Nouns are also used in a similar manner with kurna, *to make*, khana, *to eat, suffer, receive*, dena, *to give*, pana, *milna, to get*, rukhna, *to place*, bandhna, *to tie*, ana, *to come*, in such combinations as fikr-k. *to think*, galee-d. *to abuse*, galee-khna, *to be abused*, nur-ana, *to appear, or come in sight*.

98. In some instances the auxiliaries in 97 are preferred to the regular passive form, whence *mar-khana, to get a beating*; or *mara-jana, to be beaten*, have often the same meaning.

99. The neuters and actives are in general so well distinguished in this language, from each other, that the learner can seldom confound them, as in our tongue, together. The transitive forms generally spring from the neuter or intransitive by assuming a before na, or by prolonging the short vowel of the neuter, in the active infinitive. For the causals *wa* commonly suffices before na; *julna, julana, julwana, to burn, to cause burn*; *kḥoolna, kḥolna, kḥoolwana, to open, cause open, &c.*

100. The scholar should always recollect, that in this way he may discover a number of very useful verbs by a slight attention to the connection between one and the other form: *chulna, to go, chulana, to drive*; *soonna, to hear, soonana, to tell*; *buchna, to escape, buchana, to save*; *seekḥna, to learn, sikḥana, to teach*; *mur-na, to die, marna, to kill*; *bḥoolna, to forget, bḥoolana, to mislead*, are a convincing proof of the truth of my remarks and assertions, which, as the scholar proceeds in his career, he will

find more and more worthy of his assiduous observation.

101. From the foregoing hints the learner may almost at pleasure furnish his self with many verbs apparently not inserted in this work, agreeably to the same principles in his own tongue, evident in the examples—to make haste, to take care, to give vent, to tie fast, to get a beating,—but for ample information on this portion of the Hindoostanee, he must attend to the Exercises and Vocabulary, and in the mean time recollect that the above auxiliaries will there be contracted to k. kh. h. d. p. m. a. r. &c.

A summary of the whole verbal principles will now be conspicuous enough in the following table, which comprises the form of every intransitive and transitive verb in the language, with the entire passive voice of every active verb, comprehended in one conjugation, from which there is hardly a single exception or irregular in the Hindoostanee.

Imp. bol, speak. Inf. and Ger. bol-na, to speak.	
Present	Perf. Ind. and Def.
I, thou, he, &c. speak, do speak, or am speaking.	I, &c. spoke, or have spoken, &c.
I, &c. may be speak- ing, &c.	I, &c. may have spo- ken, &c.
I, &c. did speak, or was speaking, &c.	I, &c. had spoken, did speak, or spoke.
I, &c. speak, may, can, shall, or will speak, may I speak, let me speak, speak thou, let us speak speak you	
Prea. and Part. bol-ta, speaking.	
Imperfect.	Pluperfect.
I, &c. did speak, or was speaking, &c.	I, &c. had spoken, did speak, or spoke.
Perf. and Part. bol-a, spoke, spoken.	
I, &c. speak, may, can, shall, or will speak, may I speak, let me speak, speak thou, let us speak speak you	
Dubious.	
I, &c. spoke, or have spoken, &c.	I, &c. may have spo- ken, &c.
Conditional and Potential.	
I, &c. did speak, or was speaking, &c.	I, &c. had spoken, did speak, or spoke.
Future-Completive.	
I, &c. speak, may, can, shall, or will speak, may I speak, let me speak, speak thou, let us speak speak you	

\* The present and perfect participles, strictly speaking, are discriminated by hoo-a affixe this however is so often omitted as to confound the two parts of the verb together, but the co text commonly prevents misconception. Hoo-a (for ho-a) the perfect of ho-na, to be, has been ready noticed, and accounted for in 66, 67, &c.

When the verb<sup>n</sup> is transitive, all the perfect tenses will often remain wholly uninflected, while their pronouns, on the contrary, will be thrown by ne into the inflexion, as far as they can, thus :

muen	}	ne mara hue,	}	ne mara hoga,	}	ne mara tha,	}	I, thou, he, &c. beat, or have beaten.	}	I, thou, he, &c. may have beaten.	}	ne mara tha,	}	I, he &c. had beaten, did beat, or simply beat.
too														
oos														
hum														
toom														
oon														

The pluperfect participle bol-kur, bol-ke, &c. *having spoken*, has appeared in detail, and merits every attention from the learner, not only as the participle which joins two or more members of a sentence, by suspending the meaning, till it closes, but also as a convenient adverbial form of the greatest use in the language, in such expressions,—*ṣahib ke yihan jakur, humara sulam kuhke coskee topee mangke, cose lekur phir a, o, having gone to the gentleman's, given my compliments, and having borrowed his hat, return with it here. Whatever you do, act deliberately, jo koochh ki toom kuro*



so soch-ke kuro, from sochnā, *to think* ; duor-ke ja-o, *go quickly*, i. e. having run.

The future of the infinitive and participle generally occurs so, bola-chahna, *to be about to speak*, bolne-pur, bolne-wala, *about to speak*, but such combinations can give little or no trouble to any scholar, who has really studied the foregoing principles. The scholar cannot well forget that a for the fem. sing. becomes ee, and that ee in the fem. plural must be een or iyan, as exhibited in 59; he must moreover recollect, that e of the 2d person imperative singular is always dropt in that mood; whence, bol too, *speak* thou; ugur too bole, if thou *speak*.

No transitive verb can now be difficult in the active, we shall therefore here exhibit the passive, from which the learner will also acquire the verb jana, *to go*, or *to be*, as the auxiliary with hona, in this voice.

Inf. and Ger. *marajana, to be beaten.*

Present.

muen too wrooh  
mare jate mara jata  
hoon, hue, hue,  
hoen, ho, huen,  
I, &c. am beaten.

Perfect, Ind. and Def.

mareguye maraguya  
hoon, hue, hue,  
hoen, ho, huen,  
I, &c. was or have been beaten.

Pres. and Part. *marajata, being beaten.*

Imperfect.

mare jate mara jata  
the, tha,  
I, &c. was then beaten.

Pluperfect.

mareguye maraguya  
the, tha,  
I, &c. had been beaten, also I was beaten.

Perf. and Part. *maraguya, beaten.*

Aorist, Imp. and Future.

mare mara  
javen, jawe, jawe, ja,oon  
ja, o jawe, -ge, -ga,

I, &c. may, can, will or shall be beaten, let him, &c. be beaten.

*Dubious.*

muen too wrooh  
mare jate mara jata  
hoon, hue, hue,  
hoen, ho, huen,  
I, &c. may be beaten.

mareguye maraguya  
hoon, hue, hue,  
hoen, ho, huen,  
I, &c. may have been beaten, &c.

I, &c. may have been beaten, &c.

mare jate mara jata  
Had I been beaten, I would have been beaten, or I, thou, &c. might have been beaten, &c.

*Conditional and Potential*

mareja- maraja-  
sukta, or sukte,  
suka, or sukte,

I can or could be beaten, &c. he can or could be beaten, &c.

mareja- maraja-  
chookenga, chookega,  
chookega, chookega,  
chookenga, chookega,

I, thou, he, you, &c. shall have been beaten.

*Future-Completive.*

The *w* may be omitted or inserted at pleasure in all verbs whose root ends in a vowel. They even occasionally drop the *e* and *o* also, whence *ho, o*, *howe*, *ho, e*, *ho*; *hōwen*, *ho, en*, *hon*, are all used promiscuously, and consequently *ho, oon*, *hoon*, *ho, oonga*, *hoonga*, *howega*, *ho, ega*, *hoga*, in the future. This tense in the auxiliary is often pronounced *huega*, *huenge*, (with rather a present than future meaning) being formed by affixing *ga*, *ge*, to the present of *hona*, exactly as the future is upon the aorist in the above table. We may now reconcile *do*, *lo*, *bo*, and *doon*, *loon*, with *de, o*, *le, o*, *bo, o*, *de, oonga*, *le, oonga*, and all contractions of this kind, from verbs like *dena*, *lena*, *bona*, *hona*, &c. On similar principles the short vowels in many infinitives, is omitted in other parts of the verb, whence *sumjha*, *nikla* &c. in the perf. *sum-jhoonga*, *nikloonga* in the future, (never *sumujha*, &c.) from *sumajha*, *to understand*, *nikulna*, *to issue*; but in this theme the reflecting student will look at early back to the significant particles at the beginning of this Work, whence he will learn how to reconcile and account for every trifling literal deviation that can present itself, in any portion of the Hindoostanee.

*Cardinals.*

1 Ek	26 Chhubees
2 Do	27 Suta,ees
3 Teen	28 Uṭha,ees
4 Char	29 contees
5 Panch	30 Tees
6 Chhu	31 Ektees
7 Sat	32 Butees
8 Ath	33 Tetees
9 Nuo	34 Chuotees
10 Dus	35 Puentees
11 Egaruh	36 Chhutees
12 Baruh	37 Suentees
13 Teruh	38 Uṭhteas
14 Chhuta	39 contalees
15 Punṭa	40 Chalees
16 Solul	41 Ektalees
17 Sutru	42 Bealees
18 Uṭhar	43 Tetalees
19 connees	44 Chuoalees
20 Bees	45 Puentalées
21 Ekees	46 Chhealees
22 Baees	47 Suentalees
23 Tees	48 Uṭhtalees
24 Chuobees	49 conchas
25 Puchees	50 Puchas

51 Ekawun	76 Chhihuttur
52 Bawun	77 Suthuttur
53 Tirpun	78 Uthhuttur
54 Chuowun	79 conasee
55 Puchpun	80 Ussee
56 Chhuppun	81 Ekasee
57 Sutaun	82 Be,asee
58 Uthawun	83 Tirasee
59 consuth	84 Chuorasee
60 Sath	85 Puchasee
61 Eksuth	86 Chhe,asee
62 Basuth	87 Sutasee
63 Tirsuth	88 Uthasee
64 Chuosuth	89 Nuo,asee
65 Puensuth	90 Nuwwe
66 Chhe,asuth	91 Ekanwe
67 Sutsuth	92 Banwe
68 Uthsuth	93 Tiranwe
69 conhuttur	94 Chhianwe
70 Suttur	95 Puchanwe
71 Ekhuttur	96 Chheanwe
72 Buhuttur	97 Sutanwe
73 Tihuttur	98 Uyanwe
74 Chuohuttur	99 Nimianwe
75 Puchhuttur	100 Suo

As several of the foregoing are pronounced differently, I shall here insert such, in order to prevent any misconception, in this place:—

Chhe, - - - - 6	Chhachhut, - - 66
Tuentees, - - 33	Ursuth, - - - 88
Chuontees, - - 34	Birasee, - - - 82
Urtees, - - - 38	Ekanuwwe, - - 91
oonchalees, - - 39	Biranuwwe, - - 92
Tuëntalees, - - 43	Tiranuwwe, - 93
Urtalees, - - - 48	and so forth:
Tripun, - - - 53	also Nubbe, &c. 90
Puchawun, - - 55	Sue, - - - 100
Tresuth, - - - 63	

### *Ordinals.*

1st Puehla.	6th Chhut-wan.
2d Doosra.	7th Sat-wan.
3d Teesra.	8th Ath-wan.
4th Chuotha	9th Nuo-wan.
5th Pancha	10th Dus-wan, &c.

### *Collectives.*

Gunda,	Suekra, a hundred.
Gahee,	Huzar, a thousand.
Besee,	Lakh, a hundred thousand.
Chaleesa,	Kuror, ten million.

N. B. The whole series of numbers, from ten to ninety, may be rendered very simple indeed in this way, dus o ek, bees o do, tees o teen, chalees o char, teen beesee, char beesee, &c.; but dus ek, bees ek, rather mean about 10 (9 or 11) or 20 (19 or 21) as an elliptical mode of expressing—dus, ek kum ya zee, *ad, ten, one more or less.*

### *Fractionals.*

The following fractionals are so intricate, that practice only can make them agreeable :

Tiha,ee	$\frac{1}{3}$	Sarhe teen	$3\frac{1}{3}$
Pa,o, chuoth, or } chuotha,ee }	$\frac{1}{4}$	Puone char	$3\frac{3}{4}$
		Suwa char	$4\frac{1}{4}$
Adha	$\frac{1}{2}$	Sarhe char	$4\frac{1}{2}$
Do tiha,ee	$\frac{2}{3}$	Puone puchas	$4\frac{2}{3}$
Puwun, puona, } or teen pa,o }	$\frac{3}{4}$	Suwa puon	$5\frac{1}{4}$
		Sarhe puon	$5\frac{1}{2}$
Suwa	$1\frac{1}{4}$	Puone chhu	$5\frac{3}{4}$
Derh	$1\frac{1}{2}$	Sarhe chhu	$6\frac{1}{2}$
Puone do	$1\frac{2}{3}$	Puone chhu	$6\frac{2}{3}$
Suwa do	$2\frac{1}{4}$	Sarhe sat	$6\frac{3}{4}$
Urha,ee	$2\frac{1}{2}$	Suwa bees	$20\frac{1}{2}$
Puone teen	$2\frac{2}{3}$	Sarhe tees	$30\frac{2}{3}$
Suwa teen	$3\frac{1}{4}$	Puone puchas	$49\frac{3}{4}$

Suwa suo	125	Sarhe nuo suo	950
Derh suo	150	Suwa huzar	1250
Puone do suo	175	Derh huzar	1500
Suwa do suo	225	Puone do huzar	1750
Urha,ee suo	250	Suwa do huzar	2250
Puone teen suo	275	Urha,ee huzar	2500
Suwa teen suo	325	Sarhe teen hu-	
Sarhe teen suo	350	zar, &c.	3500
Sarhe sat suo	750		

*Days of the Week.*

Hindoostanee.	Hinduwee.	English.
Etwar *	Rubee-bar	Sunday
Som-war, or Peer	Som-bar	Monday
Mungul	Mungulbar	Tuesday

\* The Moosulman's Etwar, or *Sunday*, commences with what we, as well as the Hindoos, call *Saturday night*, Soneechur kee rat, and so on throughout the week. As this confusion of time may be productive of mischief, in cases of evidence for capital offences, the reader will not, I trust, be dissatisfied with the present digression. Suppose a Moosulman were on his trial for murdering a Hindoo on Tuesday night, Mungul kee rat, in our, and the Hindoos sense of the word, all the witnesses, if Moosulmans, and aware of the above circumstance, could



Hindoostanee.	Hinduwee.	English.
Boodh	Boodhbar	Wednesday
Joomerat, or Biphe }	Brihsputbar, or Lukheebbar }	Thursday
Jooma	Sookrbar	Friday
Suneechur, or Bar	Suneebar	Saturday

---

save the criminal though guilty, by swearing positively to his being far from the spot on Mungul kee rat; because this, in their way of reckoning time, coincides with what we, and the Hindoos, call Somwar kee rat, *Monday night*; while our Mungul kee rat, on the other hand, is in fact named Boodh kee rat, by the followers of Moohummed. Though we and the Hindoos would certainly call this Wednesday night of theirs, our Tuesday night, and *vice versa*. Now, in such a case an alibi might be clearly established by the witnesses upon oath, and that too without being guilty of perjury, as they are here supposed to know that their different depositions will be taken down, and translated verbatim as they make them, viz. Mungul kee rat, which we should interpret as Tuesday night, and the alibi set up on this foundation, clears the prisoner while it screens the witnesses also, because they may safely say, we swore to his being absent from the spot where the murder was committed, on Tuesday

N. B. Din, is *a day*, aj, *this* or *to-day*, aj rat, *this night*. But war or bar only occurs in composition, unless we admit mas ka bar, *the last day of the month*, as an exception; but I question

---

night it is true, according to your ideas of the matter, yet we undoubtedly meant no more by doing so, than that on our Monday night, the culprit was many miles distant from the place the crime was perpetrated at, upon your and the Hindoos Tuesday night. If this proposition can be reversed, so as to affect the life of an innocent man, I tremble at the very idea of it, and shall feel truly happy indeed, if the present extended digression put people in future more on their guard, in all matters depending upon time; particularly my military readers, who may yet be employed on the most important services, whose success must often depend on the accuracy of the instructions, given in Hindoostanee, to an inferior native officer. In night attacks, ambuscades, signals, sallies, &c. to be concerted some days previous to their execution, between a Moosulman and a British officer, if the latter has ordered the former to carry a particular operation into effect on Mun-gul kee rat, as Tuesday night, his expectations will evidently be anticipated one whole day, as the Moosulman, according to his notion of time, will in this case do the duty required upon Mon-

if this be good Hindoostanee, although much used by all our domestics in Bungala, either for the last or first day of the month, as these may be connected with muster or pay day.

*Lunar Time.*

Moohurru	Rujub
ṣufur	Shuṣban
1. Rubeeu-cool uwwul	Rumuzan
2. Rubeeu { cos ṣanee cool akhir	Shuwwal
1. Jumad-cool uwwul	ẓilqad, or ẓeeqadu
2. Jumad- { -cos ṣanee -cool akhir	ẓilhij, or ẓeehijju

*Hindoo and English Months.*

Chuet, commences from the	} March.
11th to 13th,	
Buesakh,	April.
Jeth,	May.
Usarh,	June.
Sawun, or Srawun,	July.

---

day night. To point out the possible fatal tendency of such a blunder, on particular occasions, is a task that I shall leave entirely to the reader's own imagination, being much easier conceived than described in its fullest extent.

Bhadon,	August.
Koonar, or Asin,	September.
Katik, or Kartik,	October.
Ughun,	November.
Poos, or Poh,	December.
Magh, or Mah,	January.
Phagoon, or Phalgon,	February.

### *Money Table.*

Dam, Uddhee, Dumree, Chhedam, Udhela,

$1\frac{1}{2} =$     1 and 2 =    1 and 2 =    1 and 2 =    1 and 2 =

Paesa, Tuka,\* Ana, Paolee or Sookee, Udhelee,

1 and 2 =    1 and 2 =    1 and 4 =    1 and 2 =    1 and 2 =

Roopiyu, Moohur or Ushrufee.

1 and 16 =                      = one.

This however varies much in its value, and the extremes may probably be 18 and 14 roo-

\* Or pukka puesa, *a double puesa*, the other being named kucha, or *single*. The Bungalees call roopiyu, tuka; and the one-fourth sookee, sekee; the final ee is frequently changed to a, in such words, without affecting their meaning, whence sooka, jeeka, paola, &c. though udhela, and udhelee, as may be seen above, are very different things. The Chhedam is moreover termed dookra; but, after all, except

pees to the moohur, according to its intrinsic worth in gold, or the caprices of the money-changers at the time, as they frequently extort whatever they please in this way, from all other classes of people. As very satisfactory lists, and most useful tables of weights and measures, are now inserted in the several Registers published in the East Indies, it would be absurd in me to reprint them; I shall therefore refer all sojourners, for every information of this sort, to the most accurate Works, which are procureable at the printing-offices of the several Presidencies in British India.

with the puesa, ana, roopiyu, and moohur, the stranger will not at first have much business or connection. As he prolongs his stay or extends his enquiries, he will learn what kuorees and puns also are.

## DIALOGUES.\*

EK padshah tha jiske      THERE was a king  
 (yuhan) ek betee      who had a daughter,  
 thee, pur ko,ee beta      but he had not a son.  
 nu tha.

Is bazar ka dustoor kya      What is the custom of  
 hue?      this market?

Yih woh-ee hue.      This is the (he or) man.

\* The student must refer to the large Collection of Dialogues just published, for that extensive variety which cannot be expected in a small Work of this kind.

The words dustoor, bazar, begum, soorut, surdar, Moosulman, Moonshee, feel, mooftee, Hindoo, being frequently written correctly at once by most people, so far establishes the general propriety of my system of Hindee-Roman orthography. On this occasion let me caution the scholar not to allow any Moonshee to insist, that particular examples are never used among them, until he can speak Hindoostanee well enough to convince all such wisecracks of their total inability to comprehend the nature and

Ko,ee dum men phire- He will return in a  
ga. breath.

Ul ghurz yih hue, ki The short of it is this,  
muen kul ja,onga. that I will go to-  
morrow.

Wuhan sub hee hue. The whole are there.

Muen toojh se kam I will take the business  
loonga uor cose from thee and give  
doonga. it to him.

tendency of what is asserted here, without being sufficiently versed in both languages. As no native can patiently submit to too and toojh, all of them have an interest in crushing expressions similar to that in the text, without having penetration enough to perceive, that in cases of displeasure, endearment, familiarity, and adoration, these are perfectly just. They cannot even comprehend the introduction of a single member of a sentence to illustrate a rule, and therefore often observe, Who will return? What man is to go? Why will he go? We never speak so. This cannot be right—after instances which may be produced by the scholar in the course of his reading. The learner gets perplexed, the Moonshee persists in a speech, of which the other cannot comprehend one-third, the dispute naturally ends in mutual chagrin, if not abuse, without the smallest advantage to either party.

- |  |   |
|--|---|
| Woõh kuon hue?  | Who is he?  |
| Ap (or ṣahib) ke ba-<br>wurchee ka bhāee.  | The brother of your<br>worship's cook.  |
| Saees ke pas jakur,<br>yih danu cõs ke age<br>ruk̃hkur, dek̃h̃d̃ ki<br>wooh' ghore ko khi-<br>lata hue. | Go to the groom, put<br>this grain before him,<br>and see that he gives<br>it to the horse. |
| Mueñ elchee hokurisee<br>surkar meñ ayahoon<br>padshah kee turuf<br>se.                                | I have come on the part<br>of the king as am-<br>bassador to this go-<br>vernment.          |
| Ye kuonse janwur<br>huen?  | What sort of animals<br>are these?  |
| Moorghabee hueñ.  | They are wild ducks.  |
| Ketne ko mere kha-<br>wind ke hath * be-<br>choge.   | For what will you sell<br>them to my master?  |
| Toomharee danist meñ<br>is ghur ka peech̃ha   | In your opinion is the<br>rear of this house  |

\* Were ko here used instead of ke hath, the meaning would be perverted to—For how much will you sell my master as a slave? A learner once in my presence asked a Moonshee about a book, and concluded with saying, *will you sell it to me?* in these words: Hum ko (for humare



age se khooshnooma  
hue?

handsomer than the  
front?

Hurgiz, bur ūks mere  
khiyal men iska aga  
peeche se buhoot  
soothra hue.

By no means, on the  
contrary, I conceive  
the front is much  
more elegant than  
the rear.

Bat yoon ho to ho wu-  
zeer ke nuokuron  
age, pur bukhshree  
ke chakuron ke nuz-  
deek koochhuor hue.

The matter may be so  
among the minister's  
servants, but it is  
otherwise with the  
general's domestics.

Kuhan raja ka beta uor  
kuhan yih shoohru.

What connection is  
there between the  
prince's son and this  
report?\*

Raje ke bete uor is  
shoohre men yih lu-  
ga, o hue.

There is this connec-  
tion between the  
prince's son and this  
report.

hath) bechoge? *Will you sell me?* The man very  
respectfully replied, muqdoor kya, ap mera  
ghoolam nuheen, *how can I do so, your honour is  
not my slave?*

\* Lit. where is the prince's son, and where  
this report?

**Khansaman ke yuhan** The steward has not a  
 ajke bazar ke khurch single penny about  
 ko ek puesa bhee nu- him for to-day's mar-  
 heen, suoda kuhan ket expences, how  
 se lawega, uor mere will he bring provi-  
 yuhan josuch pooch- sions, and in fact I  
 ho ek phootce kuo- have not even a bad  
 ree bhee nuheen. farthing.

**Jub hi murdon ke yu-** If men have their male  
 han bawurchee, khid- cooks, men servants  
 mutgar uor khuwas and pages to serve  
 conkee khidmut pur them, women surely  
 ruhen chahiye ki uo- ought to have their  
 rutan ke yuhan bhee cook maids, waiting  
 bawurchin, khidmut- maids, and damsels  
 garin o suheliyan, to attend them.  
 bhee ruhen.

**Yih kuhne men kis** In what manner is it  
 soorut se awe hue? expressed?

**Kya hooa or hue?** What is the matter?

**Toomhara iradu kya?** What do you mean?

**Kuon shor kurta hue?** Who makes a noise?

**Toom kya kuhte ho?** What do you say?

**Boola o cose.** Call him.

**Toomharee kya sulah** What is your advice?  
 hue?

Yih sub se bihtur hoga.	This will be better than all.
Ekhee hue.	It is the same thing.
Koochh furq nuheen.	There is no difference.
Toom buhoot ahiste (or dubee awaz se) bolte ho.	You speak very low.
Toom Ungrezee bol sakte ho?	Can you speak English?
Sulees Hindoostanee to kuho.	Speak easy Hindoostanee.
Wooh phir kuho.	Speak that again.
Toom buhoot juldee bolte.	You speak too quick.
Muen nuheen sumujh-ta hoon.	I do not understand.
Kuho to wooh kya kuh-ta hue.	Tell me what he says.
Bhooliyo mut.	Do not forget.
Kuhan se aye ho?	Whence came you?
Idhur a.o.	Come hither.
Pas (or nuzdeek) a.o.	Come near.
Chule ja.o. Rookhsut.	Go away.
Aj kee kya khubur? lit. <i>day's what news?</i>	Is there any news to-day?
Toom kuese ho or khue-rafiyut?	How do you do?

- |   |   |
|---|---|
| Toomharee comr kya ?  | What is you age?  |
| Moojhe uor durkar nu-<br>heen. i. e. <i>me to more<br/>necessary not.</i> | I do not want more.   |
| Uor nuheen chahiye.   | More is not required.   |
| Kuho sa,ees se ki ghora<br>tueyar kure.                                   | Tell the groom to get<br>the horse ready.                         |
| Chabook uor gol topee<br>do.  | Give me the whip and<br>round hat.                                |
| Palkee mere pas bhejo.  | Send the palkee to me.  |
| Upna kam jo bihtur nu<br>kuro to muen toom-<br>hen'juwab doonga.          | If you don't do your<br>business better, I<br>will turn you away. |
| La,o hazree.  | Bring breakfast.  |
| Misree do.  | Give me the sugar-<br>candy.                                      |
| Koochh uor doodh to<br>la,o.  | Bring some more milk.   |
| Muen ubhee bahur<br>jaya chahta hoon.                                     | I want to go out di-<br>rectly.                                   |
| Khane ko kya hue ?  | What is there for din-<br>ner?                                    |
| Hath dhone ka panee<br>la,o.  | Bring water to wash<br>my hands.                                  |
| Soono ek na,o hum ko<br>durkar hue Kulkutte<br>tuk jane ko.               | I want a boat to go to<br>Calcutta.                               |

Is ka bhāra keta hue?      What is the fare of it?

Toom kubtuk chul su-      When can you go?  
koge?

Hum ubhee jaenge.      We will go immediate-  
ly.

Juld na\_o eehan la\_o.      Bring the boat here  
quickly.

Is wuqt juwar hue?      Is the tide in now?

Nuheen sahib bhattha      No, Sir, it is out, or  
hue.      ebb.

Hum ko kinare pur      Put me on shore.  
otar\_o.

Idhur ko chulo.      Go this way. Turn that  
hur ko phiro.      way.

Kya hue os bustee ka      What is the name of  
nam?      that place?

Wuhan kuon ruhta      Who stays there?  
hue?

Wuhan koochh k\_hane      Can we get any thing  
peene kee cheez mil-      to eat or drink there?  
tee hue?

Uch-chha, wuhan na\_o      Well, take the boat  
le chulo ou luga\_o.      there and put to.

Dekho na\_o isce juguh      Keep the boat here, and  
rukho, our toom sub      remain all at hand,  
hazir ruho, hum ub-      as we shall return  
hee phir atc huen.      immediately.

- Chulo na, o juldee k̄hō-  
lo. Come, let us set off  
quickly.
- Maro dand, zor se t̄ano,  
soostec mut kuro. Row fast, pull away,  
don't be lazy.
- Koochh k̄hura kuro  
dhoop kee ar. ke Put up something to  
shelter us from the  
waste. sun.
- Kue ghuree din churha  
hue? or What o'clock is it?
- Kue ghuree din hue? .
- Palkee juldeemunga, o. Bring a chair quickly.
- Moothiyon ko boola, o, Get porters, and send  
our humare sathee my baggage along  
sath humaree cheez-  
bust bhejwa do. with me.
- Toom sahib kulhan o-  
troge? Where do you mean to  
go Sir?
- Subse uch-chhe punch-  
wale ke ghur hum Let them carry me at  
ko ek bargee le pu-  
hoochawen. once to the best ta-  
vern.
- Chulo hum ko puhon-  
cha, o D—sahib ke Come take me to Mr  
yuhā. D—s.
- Wooḥ kuon hue?--to/in Who is that? who are  
kuon ho? you? .
- Ko, ee hue? Is any body there?

Kyoon top (bujee, chhootee, or) dughee?	Has the gun fired?
Hañ sahib.	Yes, Sir.
Khidmutgar ja, o hath moonh dhone ka pa- nee la, o.	Boy, go bring water to wash with.
Miswak munjun de.	Hand me the tooth- brush and powder.
Dekh keta din churha hue.	See what o'clock it is.
Khodawund. ghuree teen ek aya hue.	Your honour! three bells or so.
Kuhar, ek jora kupra la, o.	Bearer, bring me a suit of clothes.
Koortee our topee ko jharo.	Brush my coat and hat.
Bal buna, o.	Dress my hair.
Moze kanton sumet humeñ do.	Give me my boots and spurs.
Ghore pur zeen band- hee hue ki nuheen?	Is the horse saddled or not?
Garee tueyar kura, o.	Get the carriage, coach, &c. ready.
Nu nu munu kuro.	No, countermand it.
Suwaree ke ghore ko hazir kuro.	Order the saddle horse.

- |  |  |
|--|--|
| Humare sath toomhen jana hoga.   | You must go along with me.   |
| Ubtuk ṣahib ootḥa hue?   | Is your master up yet?   |
| Haṇ ṣahib pur kuheen batur गया hue.  | Yes Sir, but is gone out somewhere.  |
| Toom ko koochḥ muḥloom hue ki kuḥaṇ गया ?  | Do you know where he is gone to?   |
| Moojhe muḥloom nuheen.   | I don't know.  |
| Hazree tueyar hue?   | Is breakfast ready?  |
| Haṇ ṣahib ub kurta hoon.   | Yes, Sir, I am now making it.  |
| Khoob kḥuolta panee la, o.   | Bring the water boiling hot.   |
| Cha buna, o.   | Make the tea.  |
| Humen do ek piyalu, doodḥ, misree, ek unḍa, mukḥun, rottee, chumcha, moollee, halim, moorubbu. | Give me a cup, milk, sugar, an egg, butter, bread, a spoon, raddish, cresses, jam. |
| Ek palkee (ya boḥcha) our kuḥar zuroor hue.  | I want a palkee, (or a chair) and bearers.   |
| Ek din ka bḥara kya hue?   | What is the fare per day?  |



Seedha age chule ja,o.	Go straight forwards.
Duehne phiro.	Turn to the right.
Ba,en (hath) phiro.	Turn to the left (hand.)
Juldee chulo.	Go fast.
Ahiste zuru chulo.	Go a little slower.
Wuhan ja,o,—burhke ja,o,—khuṛe ruho.	Go there,—go on— stop.
Eehan ruho jub tuk ki hum phir awen.	Stop here till I return.
Isee dum hum * phir awenge.	I will be back imme- diately.
Age dourke ja,okhubur le ki—ṣahib ghur men hue ki nuheen.	Run on before, and en- quire if Mr —— be at home or not.
Ruho, ruho, palkee neechhe rukh do.	Stop, stop, put the chair down.
Toomhara ṣahib ghur men hue?	Is your master at home?
Palkee ootha,o our chu- lo ghur ko.	Take up the chair and go home.
Is guṭhree ko le chulo ghur.	Carry this bundle home.
Palkee men se ye chee- zen ootha lo.	Hand these things out of the chair.
Hum khana khaenge ——ṣahibkeyuhan,	I dine at Mr ——'s, you must go there

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\* This *hum* can only be defended on the plea, that as the natives, in this respect, *hum* us, we must in return *hum* them.

- |  |   |
|--|---|
| toomhen sipuhree ko<br>wuhan jana hoga.  | in the afternoon.   |
| A, o moze ootaro.  | Come take off my boots.   |
| Koochh shurab panee<br>la, o.  | Bring some wine and<br>water.   |
| Panee khoob thundha<br>kuro.   | Cool the water well.  |
| Jo khana tueyar hue, to<br>la, o.  | Bring dinner, if ready.   |
| Khانا mez pur ay   | Dinner is on the table.   |
| Thoree rote la, o.   | Bring some bread.   |
| Saf chhooree kanta do.   | Give me a clean knife<br>and fork.  |
| Humen do numuk, ra-<br>ee, mirch, achar, sir-<br>ka, shurab, panee,<br>gosht, saf basun. | Give me salt, mustard,<br>pepper, pickles, vi-<br>negar, wine, water,<br>meat, a clean plate. |
| Burtun ootha leja, o.  | Take away the things.   |
| Jhilmil ootha, o.  | Open the venetians.   |
| Duwat, qulum, kaghuz<br>la, o.   | Bring pen, ink, and pa-<br>per.   |
| Yih khut — sahib<br>ke pas leja, o, uor ju-<br>wab ke liye buethe<br>ruho.               | Carry this letter to Mr<br>——'s, and wait for<br>• an answer.                                 |
| Is chihnee ko leja, o Bee-<br>bee — ke yihan,  | Take this one to Mrs.<br>——'s, and if she be  |

jo bahur gucen ho,  
to oske durban ke  
hath de a.o.

out, deliver it to the  
porter.

Woo h gora kuon hue.

What European is that?

Woo h kiska ghora?

Whose horse is that?

Yih kiska ghur hue?

Whose house is this?

Palkee ka hookm de.

Order the chair.

Hum ko dak ke ghur  
men puhconcha.o.

Take me to the post-  
office.

Bunarus tuk dak ka  
muhsool keta?

How much is the post-  
age to Bunarus?

Jub dak wala yuhan  
awe tuo poochho ki  
humare waste ko ee  
khut hue ki nuheen.

When the postman  
comes, enquire if he  
have any letters for  
me or not.

Humara nam toom jan-  
te ho?

Do you know my  
name?

Han sahib Pin hue.

Yes, Sir, it is Pin.

Nuheen, bewuqoof,  
nam humara Fin  
hue, uo likha hoo,a  
hue isee kaghuz pur  
ki dak ka piyadu  
dak ke sahib ko  
dikhlawe.

No, blockhead, my  
name is Fin, and is  
written on this pa-  
per, that the post-  
man may shew it to  
the postmaster.

Toom kya chahte ho?

What do you want?

- Toom se muen koochh mangta nuheen  
hoon, pur ek pue-  
yam lekur aya.
- Pokarke bolo, tuo hum  
soonenge.
- Choop ruho.
- Ruh ruhke uor bolbol  
jooda kur, bolo, tuo  
hum sumjhenge  
toomharee bat.
- Toomhara nam kya?
- Toom kuhañ ruhte ho?
- Humara sulam upne  
sahib se kuho.
- Toom jante cos admee  
ko?
- Poochho to cos se toom  
kya chahte ho.
- Kuho cos se ki toom  
ub chule ja, o, kul fu-  
jur pher a, o.
- Jud puboonche tud hum  
ko khubur do.
- Is ko Hindoostanee zu-  
ban men kya kulte  
ho?
- I have nothing to ask  
from you, but have  
come with a mes-  
sage.
- Speak loud, and I shall  
hear you.
- Hold your tongue.
- Speak slowly and dis-  
tinctly, I shall then  
understand you.
- What is your name?
- Where do you live?
- Give my compliments  
to your master.
- Do you know that  
man?
- Ask him what he wants.
- Tell him to go away,  
and call to-morrow  
morning.
- When he comes, let  
me know.
- What do you call this  
in Hindoostanee?

Chuokee ke neeche se      Bring that paper from  
 coṭṭha la, oos kaghuz      under the chair.  
 ko.

Humaree ghuree mez      Lay my watch on the  
 pur rukho.      table.

Aj din phurchha hue?      Is it a fair day?  
 Nuheen, ṣaḥib, budlee      No, Sir, it is cloudy,  
 hue, bulki burusta      nay it rains.  
 hue.

Dekho asman koochh      See if the weather be  
 kḥoola hue.      cleared up.

Koochh ek ṣaf hone lu-      It is about clearing a  
 ga.      little.

Bichhana bichhaya      Is my bed made?  
 hue?

Ubtuk nuheen kiya.      I have not yet made it.  
 Musihree khoob jhaṛo      Brush the curtains well,  
 jo muchhur nu ruhe.      that no mosquitoes  
                                  may remain.

Jootee ko uchhee turuḥ      Clean my shoes well.  
 ṣaf kuro.

Hum ko buree fujur      Wake me very early in  
 juga, o.      the morning.

Chiragh jula, o.      Light the lamp.

Buttee bōjha, o.      Blow out the candle.

Durwazu bund kuro.      Shut the door.

- |  |  |
|--|--|
| Koochh duehne hath dubo.   | Move a little to the right.  |
| Do teen qudum baen surko.  | Move a few steps to the left.  |
| Ek do qudum huṭo.  | Fall back a step or two.   |
| Dooshmun hutne luge.   | The enemy are about retreating.  |
| Ue sipahee toom ne kuha ki kul we ad-mee awenge.   | O soldier, you said those men would come to-morrow.                          |
| Kin ne yih bat toom se kuhee.  | Who told you this?   |
| Adince con ka bola ki we fujur ko awenge.  | Their man said, that they would come in the morning.                         |
| Hum ne wooh cheez jo ap ne bhejee con ko dikhlā, ee uor urz kee jo bat ap ne moojh se kuhee. | The thing which you sent I shewed him, and represented what you had told me. |
| Soono; khidmutgar se poochho ki toom ne hazree tueyar' kee hue ya nuheen? '                  | Hear: ask the khidmutgar whether he hath prepared the breakfast, or no?      |
| Ue suhaf kul hum ne toom ko hookm diya Meer Husun kee  | Well bookbinder, yesterday I gave you an order to bring                      |

Musnuwee lane ko,  
toom nu lae is liye  
toomharee ghuffut  
se humara khulul  
hoo,a.

Meer Husun's Mus-  
nuwee, you have not  
brought it; by this,  
through your ne-  
glect, I have been  
interrupted.

Hum ne osko kuha  
tha kul, too fulane  
ke bagh men jakur  
fulane malee se goo-  
lab jamun thore se  
mangla,iye, wcoh to  
nu गया humare  
kuhne kee kya pur-  
wa hue osko?

I said to him yester-  
day, having gone to  
such a one's garden,  
beg a few rose-ap-  
ples from such a  
gardener, he did not  
go; what obedience  
does he pay to my  
orders?

Ne can only occur with an active preterite verb. To this rule there are exceptions, as ne never can occur with the imperfect, neither can it with some few verbs, such as bolna, lana, bhoolna. If the sign of the accusative be not in the sentence, the verb is governed by the object; if ko be in the sentence, the verb partakes of a neuter state, remaining totally unchanged. Some words may be compounded with verbs at pleasure. For instance, urz, fikr, which may either be governed or remain com-

pounded ; as *muen ne urz kee*, *muen ne fikr kee*, might with equal propriety be *kiya* ; the sentence being the accusative. A native would imagine the scholar a sorry Jargonist were he not to use *ne* when necessary, or make use of it improperly, and the knowledge of this may be productive of much benefit. If a servant were to say to his master, *muen ne diya* ; he would probably conceive, that what had been sent was not delivered ; the master might naturally desire the reasons : the servant would persist, in the very same words, on its having been delivered ; which the other, through ignorance, would construe the reverse : the master becoming incensed, the servant frightened, blows or abuse might follow. Thus, a good servant may be lost for having performed what he had been ordered, and whose only fault was, speaking too grammatically ; or, in other words, above his employer's comprehension. The *ne* will be met with, as well as the preposterous concord of preterites with their objects, in many parts of these sheets, which from every novice ought to meet with due attention, that this intricate, but essential portion of Hindoostanee Grammar may be duly acquired.



Kuhar, Muhra, Bho,ee,      A Chairman, or a Pal-  
&c.      kee Bearer.

Kyoon muhre toom kis      Come! chairman, in  
ke eehan kuharce      whose service are  
kurte ho uor kud ke      you, and when did  
a, e ho Kulkuttemen?      you arrive in Cal-  
cutta?

Toomhare sath ketne      How many other chair-  
uor kuhar huen?      men are with you?  
We sub nire toomhare      Are they all your coun-  
des bha,ee huen ki      trymen only, or your  
nate rishte ke?      relations?

Kuonsee zat kuharon      What tribe of chair-  
kee uesee hue ki zi-      men is there here  
yadu roopiyu uoron      who make more mo-  
se cehan kumawe?      ney than the rest?

Hur ek mas kee ku-      What do you do with  
ma,ee se toom log      every month's earn-  
kya kurte ho?      ings?

Upne pas toom poon-      Do you preserve it as a  
jee kur ruk, te ho ki      stock by you, or re-  
mas mas upne des      mit it every month to  
ko bhejte ho?      your own country?

Humare yuhan toom      With us why do you  
log upne ap ko bueh-      term yourselves  
ra (ya bearer) kahe      buehra, (or bearer)?  
ko kuhlate ho?

Kya aj tuk toom ko      What! has no one yet  
 kisoone nuheñ ku-      told you, that bearer  
 ha hue, ki bearer hu-      is in our tongue a  
 maree zuban men      very low word, like  
 buree neech bat hue,      slave, or drudge, and  
 juesa qoolee ya muz-      you know that bueh-  
 door, uo ki buehra      ra means a deaf  
 cosko kuhte jo soon-      man? \*  
 ta nuheñ?

Le ub chule ja.o.      Well, now walk off.

Surishtedar ya uhli kar      A Revenue or other  
 moolkee.      Civil Officer.

Kyoon jee toom mal-      Pray, my friend, are you  
 gozaree ke kam se      well versed in the re-  
 koochh waqif ho?      venue department?

Putta kis ko kuhte      What do you call a  
 hueñ uor qubooliyut      lease, and its coun-  
 kya hue?      terpart what?

Rue uor ruebundee ka      Have you any other

\* So very tenacious are the meanest Indians of rank, title, and respectability, that it is a known fact the chairmen here have an idea, that bearer is an appellation little below lord or duke. This is the mystic charm which makes them detest their own word kuhar.

- uor ko<sub>ee</sub> nam hue?      names for the rate  
or rent adjustment  
of lands?
- Rue ke burabur jo uor ko<sub>ee</sub> nam yad nu  
ho tuo cos ka u<sub>h</sub>wal      Should you not recol-  
lect another word  
for the rate, you can  
buyan war kuho?      explain the nature  
of it in detail?
- Malgoozar jo huen so      Do the farmers pay the  
qistbundee pur sur-  
karee mu<sub>h</sub>sool pu-  
hoochate huen ya  
eku<sub>th</sub>an?      revenue by instal-  
ments to govern-  
ment, or in the gross?
- Is turu<sub>h</sub> ka khiraj uk-  
sur fu<sub>s</sub>l ke age beech  
men ya peeche pu-  
hoochta hue?      Does this species of  
revenue commonly  
come in before, or  
during, or after the  
crop?
- Mu<sub>a</sub>fee yu<sub>u</sub>ne lakhira-  
jee zumeen se kooch<sub>h</sub>  
bhee hoozoormen da-  
khil hota hue ya nu-  
heen, peshkush ya  
tabu<sub>i</sub>daree ke roo se?      Does free land or that  
not assessed pay any  
thing at all to Go-  
vernment, or not, by  
way of acknowledg-  
ment?
- Purgunon kee tush-  
khees age kuon kur-  
ta tha?      Who formerly settled  
(the assessment of  
the several districts?

- Qanoongo uor putwa-ree men, kya furq hue ? In what respects do the county register and town or village-clerks differ ?
- Kisee kaghuz puttur ka nam baz-namu hue, uor cos kee muṇee kya ? Is any paper called a deed of abdication or rejection, and what does it imply ?
- Dur een wila jud kisee zumeendar pur moḥḥsil chḥoṭte huen, ṭulubanu lugta hue ki nuheen, uo kis qudr ? In these days when constables are put over any landholder, is dunage exacted or not, and to what amount ?
- Moofuṣṣul men mcos-tajir ko nankar miltee hue ki zumeendar ko ? In the country, do the contracting farmers or landholders receive the sustenance money ?
- Jis kaghuz men kisee ganw kee zumeen, talab, baghat, siwanu wughuere ka uḥwal likha hoo, a ho to is ka kya nam hue ? Moowazin, ya Ruqbu-bundee kuhlate huen. What is the name of the paper which contains an account of the tanks, orchards, boundaries, &c. of any village ? They call it moowazin, &c.

Uch-chha, ub toomhen  
rookhsut hue.

Good, you are at liber-  
ty to withdraw.

Moonshee.

Secretary, or Teacher..

Kuho sahib, toomharee  
danist men Hindee  
zuban ki Farsee  
kuonsee ziyadu  
mooshkil hue ?

Pray, Sir, in your opi-  
nion, whether is the  
Hindoostanee or Per-  
sian language the  
most difficult ?

Hindec ke ishkal men  
koochhi shoobuh nu-  
heen, lekin Farsee  
se ziyadu durkar,  
isee waste hum muq-  
door bhur seekhte  
huen—toom hum ko  
sikhla sukoge ?

As to the difficulty of  
the Hindec there can  
be no doubt, but it  
is more necessary  
than the Persian ;  
we therefore are stri-  
ving to learn it. Can  
you teach us ?

Bhula toomhare khiyal  
men kuho to os  
shukhs ke waste jo  
mo'amilu ya suro-  
kar rukhta hue kya  
awam kya khuwas  
se Hindoostan bhur  
men in dono zuba-  
non men se yuune  
Farsee uor Hindec

Do say, in your idea,  
for the person who  
has transactions of  
all sorts, with both  
the high and the low  
throughout Hindoo-  
stan—of these two  
languages, viz. the  
Hindoostanee and  
Persian, which is the

kuonsee poorzuroor  
hue?

most requisite?

Sirf Farsee uor Urubee  
ulfaz jo rekhte men  
shamil huen con ko  
jo poochho tuo chun-  
dan dooshwar nu-  
heen, pur tancee uor  
tuzkeer bumui tu-  
meezi tuluffooz  
thenth Hinduwee  
ko duryaft kurna  
yihan tuk sunglakh  
hue jo aj tuk kisee  
se bu khoobee hasil  
nu hooa uor nuho-  
ga kyoon kur ki mu-  
harut ilmee goyaek  
tilismee chireea hue  
ki jyon jyon koee  
oose pukra chahe  
tyon tyon wooh kafir  
hath se door bhagtee.

In regard to the mere  
Arabic and Persian  
words which occur  
in the mixed lan-  
guages, they are not  
so very difficult, but  
the masculine and  
feminine, with the  
discrimination of  
pronunciation in the  
pure Hinduwee, to  
learn them is so ar-  
duous a task, that no  
one as yet hath pro-  
perly acquired it,  
nay, never will, for  
perfection in science  
is like an enchanted  
bird, which the more  
one tries to catch,  
the farther it flies  
from him.

Hindee zuban kee tuh-  
seel ke liye toomha-  
ree kya sulah hue,

In acquiring the Hin-  
doostanee tongue,  
what is your advice,

şaf kuho to ki muen  
 oos ke bu moojib  
 zuban sikhoon our  
 toomharee is bat ka  
 humeshu ihsanmund  
 ruhoonga.

Speak candidly, that  
 I may learn the lan-  
 guage accordingly,  
 and remain eternal-  
 ly obliged to you on  
 that account.

Ko,ee ophdedar.

An Officer.

Kuho myan toom kuon  
 pulṭun ke ho ?

Pray, Sir, to what regi-  
 ment do you belong ?

Toomhen koochh muu-  
 loom hue ki oos kee  
 bḥurtee puehle ku-  
 haṇ hoo,ee thee ?

Do you know where it  
 was first raised ?

Aj kul toomharee tu-  
 mam pulṭun yuhaṇ  
 tṭeenat hue ki uor  
 kuheen ?

Is the whole regiment  
 on duty here or not ?

Toom kya ophdu rukḥte  
 ho uor kubse ophde-  
 dar hoo,e ?

What office do you  
 hold, and how long  
 have you been an  
 officer ?

Toom se (or uee) oph-  
 dedaron ke tabui hu-  
 mare yuhaṇ ke lush-  
 kurmen ketne juwan  
 ukṣur ruhte huen ?

Under such officers as  
 you in our army, how  
 many men are gene-  
 rally placed ?

Jud toom kuheen dihat  
 men ja, o tūeenatee  
 pur woolh shukhs ya  
 hakim jis ke yuhan  
 toomharee chuokee  
 puhru ruhta hue so  
 toom ko koochh de-  
 ta hue kudhee ki  
 nuheen?

When you are station-  
 ed any where in the  
 country, does the  
 person or magistrate  
 where you are on  
 duty, ever make you  
 a present of any  
 thing or not?

Toomharee shuruh kya  
 hue toomhen mah  
 bu mah pooree mil-  
 tee hue ki nuheen?

What is your pay, and  
 do you receive the  
 whole monthly or  
 not?

Kulho to jis wuqt ko, ee  
 toomhare sipaliyon  
 men se kisoo ruueyut  
 pur koochh zoolm  
 kure tub toom is ka  
 kya fikr kurte ho  
 jo phir uesee huru-  
 kut hone nu pawe?

Well, when any of your  
 soldiers is guilty of  
 any oppression on  
 the country people,  
 what steps do you  
 take to prevent such  
 an offence again?

Jo toomhare ruhte ku-  
 ee ek admee kee tu-  
 ruf se surkar ke khu-  
 zane pur daka pur-  
 ta tuo toom muqdoor  
 bhur dukueton ko

If in your presence se-  
 veral people were to  
 attack the treasure  
 of government,  
 would you, to the ut-  
 most of your power,



jeete jee pukurte ki  
troont durobust ko  
mardalte ?

seize the robbers  
alive, or would you  
kill the whole on the  
spot ?

Fujur se puhur bhur si-  
pahiyon ka puhru  
ruhta hue, ya ki fujur  
se do puhur tuk ?

Does a soldier's conti-  
nuance on guard last  
from sun rise till  
nine o'clock, or till  
twelve o'clock ?

Jo bat hum ne kuhee  
hue toom se so toom-  
hen hur soorut se  
safmuuloom ho, ee ki  
nuheen ? juwab dene  
men kooch, h chinta  
mut kuro jo, ee ho be  
luga, o kuho hum  
hurgiz boora nu ma-  
nenge.

Do you clearly under-  
stand all that I have  
told you or not ? in  
answering me be not  
in the least appre-  
hensive, speak what-  
ever you please with-  
out reserve, I will  
not take it in the  
least amiss.

Khuer ub ja, iye.

Well, you may now go.

Khansaman ya Khid-  
mutgar.

A waiting servant, But-  
'ler, or Steward.

Soono to toomhara nam  
kya hue ? uor upne  
sahib ka bhee nam  
butla, o.

Pray what is your name ?  
let me know also  
your master's name.

- Kud se oos ṣahib ke eehan nuokur ruhe ho ?      How long have you been in that gentleman's service?
- Toomhara wuṭun kuhan hue uor eehan se ketee door hoga ?      Where is your native country, and how far may it be hence?
- Log ukṣur wuhan jate huen khooshkee kee rah ki turee kee ?      Do people in general go there by land or water?
- Bharee jins oos moolk men kya kya hotee hue ? uor kis cheez kee ziyadu pudaish hue ?      What is the most important article of trade in that country, and what things are produced in greatest abundance there?
- Toomhare ma bap jeete huen ki nuheen, uor toom kudhee jate ho upne logon kee mo-laqat ke liye ?      Are your friends alive or not, and do you ever go to see your friends?
- Toomhen koochh khubur hue ki tamba eehan ke bazar men kis bhaṛo bikta hue ?      Do you know at what rate copper sells in the market here?
- Kya toom etee bat nuheen kuh suko ki ek puese ka tamba /ue-

sa bħur hoga ki nu-  
heen ?

be the weight or size  
of a penny or not?

In dinon toom jante ho  
ki ek ser doodħ kete  
ko bikta hue shuhur  
men, uor bahur ket-  
ne ko.

Do you know now a-  
days at what rate a  
quart of milk sells in  
the city and in the  
country, for how  
much ?

Bus ub toom ja,o.

You may now depart.

When the reader is able to analyse and comprehend the foregoing dialogues on grammatical principles, he may then safely venture upon my large Collection, from which, and the Exercises in these sheets, he will quickly attain a facility of speaking the Hindoostanee on all occasions. The word *yuhañ*, *here*, is so variously pronounced *yihañ*, *eehañ*, *ihañ*, and even *hiñ*, that I sometimes let it pass, for obvious reasons as *eehañ*, &c.

## EXERCISES.

THE subsequent verbal, and free translations, will do more to unfold the idiom and syntax of the Hindoostanee to beginners, than a volume expressly written on the subject. Whoever shall persist for a few months, with other stories or extracts, in this manner, will not only acquire an extensive stock of words, but a great facility of producing extempore the most accurate, if not elegant, English versions, from any portion of a Hindoostanee work, and *vice versa*, as more particularly illustrated by the 9th exercise. A — is placed to represent any particle, which cannot well be translated, like *ne*, &c. that the reader may be able to follow every word, with ease and advantage, as he proceeds through the whole of the exercises.

## I.

Do lurke bhookhe piyase kisee ke yuhan gu'e,  
 osne hur ek ke shuoor kee azmaish ke waste

ek turuf mez pur koochh shurab uor misree rukh  
 dee, uor doosree turuf thora thundha pañee uor  
 rookhee rotee. Uql-mund lurke ne rotee uor  
 pancee se upne peṭ ko bhura uor piyas ko boojha-  
 ya, uḥmuq lurke ne shurab kee lal rungut uor  
 misree kee miṭhas jo dekhee, buhcot rughbut  
 se conko piya uor khaya, pur fayudu koochh nu  
 hooa, bulki coskee piyas ziyadu hooee, mugur  
 upne peṭ ko khalee huwa se bhura hooa paya,  
 lekin upnee chook ka elaj koochh nu kur suka,  
 kyon ki wuqt goozur gaya tha. Such hue ki  
 buhcot cheezen buzhahir khoobtur huen, uor ba-  
 tin men hasil conka thora hue, choonanchi phool-  
 na goolab ka, sath rung uor boo ke, ugurchi  
 khooshnoma hue, lekin phoolna kupas ka in-  
 san ke huqq men duhcund moofeed hue.

Two children hungry, thirsty, some one's  
 house went, he—each one's abilities of trial for  
 sake, one side table on, some wine and sugar  
 place gave, and other side, a little cold water  
 and plain bread. The wise boy—bread and  
 water with, his own belly—filled and thirst—  
 quenched, the silly boy—the wine's red colour  
 and the sugar's sweetness when saw, much de-  
 light with, them—drank and ate, but good any  
 not was, nay his thirst more became, though his

belly—mere air with filled—found, but own mistakes remedy any not make could, because the time past gone had. True it is, that many things apparently excellent are, and interior in produce their little is, for instance, the blooming rose of, with colour and fragrance—although beautiful is, yet the flowering cotton of, mankind of respect in, ten fold beneficial is.

Two hungry and thirsty boys went to a person's house, who, in order to try their several abilities, placed before them on one side of the table some wine and sugar, and on the other side, a little plain bread and cold water. The intelligent boy filled his belly and quenched his thirst with the bread and water, while the foolish youth, attracted by the red colour of the wine and the sweetness of the sugar, eat and drank them with great avidity, but without the smallest advantage. On the contrary, his thirst increased, while he found his belly filled with mere air; but he could not rectify his error, because the opportunity was lost. The fact is, that many things apparently are excellent, yet their intrinsic value is small indeed; thus, although the rose blooms with all the charms of fragrance and beauty, still the

flowering of the cotton tree is ten times more beneficial to mankind. \*

## II.

Jo dana lūrka hue, upnee kitab upne ghur men be kuhe purhta hue, uor lūrka nadan upnee kitab ko k̄hel ke waste taq pur dāl rukhta hue, ugurchi oske ma bap is bud chal se huzar munū kuren. Puehla lūrka os useel ghore ke turū hue, ki jis ke waste korā zuroor nuheen, uor doosra os khuchre moonh-zor ke burabur hue jo lugam nuheen manta. Ghuruz ek lūrka jo such poochho to goya zoomboor ke shuhd ke peechhe hue, uor oske nesh ke turuf nuzur nuheen kurta, uor doosra naacheez teetree ke peechhe duorta hue, uor yoonheen upnee miḥnut ko shirf oske rungeen puron pur burbad deta hue.

Whoever wise lad is, his book own house in without bidding read does, and a boy ignorant

\* The moral is obvious, that one's own language, as the most useful, should be first cultivated and well understood; *ergo*, the vernacular tongues of the countries we visit as rational beings, should be attained before we commence their learned languages.

own book—play on account, a shelf on tossing place doth, although his mother father this bad conduct from, thousand prohibitions make. The first youth that noble steed's manner is, that whom for whip necessary not is, and the second that mule headstrong to like is, which bridle not obeys. In short, the one boy, if truth you ask, then as if bee's honey after is, and its sting towards sight not makes, and the other, worthless butterfly after running is, and thus his labour—merely its painted wings after, on the wind giving is.

A boy who is wise, reads his book at home without orders, and an ignorant youth, for the sake of play, throws his book on the shelf, although his parents forbid such misconduct a thousand times. The former lad resembles the noble steed for whom no whip is required, and the latter is like that headstrong mule which does not obey the bridle. In short, one boy seems in reality to be in pursuit of the bee's honey, regardless of its sting; while the other hies after a worthless butterfly, and thus, for its painted wings alone, he gives all his labour to the winds.\*

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\* Many military men, who, comparatively speaking, can



## III.

Ek burā suodagur tha, coske do bēte the thore dinon men, wooh suodagur murguya, bap kee duolut dono ne banṭ lee, ek ne do teen muheene men upnee sub duolut coradee boore admiyon kee ṣulāḥ se. Doosre ne suodaguree ikhtiyar kee, bhule admee ke kuhne se, ek fuqeer hooḥa, doosra duolutmund. Pus jo koḗee bhule kee bat manega coska bhula hoga, uor jo koḗee boore kee manega coska boora hoga juesa in donon ka hooḥa.

A great merchant was, his two sons were, few days in the merchant died, father's property both—share took, one—two three months in, his own whole wealth dissipated bad men of counsel by, the other traffic selection made, good men of advising from, one a beggar became, the other wealthy. Thus, whoever the

have little to do with the Persian, have wasted days upon it, that might have produced much more solid advantage, had they been devoted to Hindoostanee, since hardly one in a hundred can expect situations, in which the learned languages of India are requisite, and even then the Hindoostanee is indispensable, for such obvious reasons, that he who runs may read.

virtuous of direction shall obey, his welfare will be, and whoever wicked of (words) shall follow, his evil will be, as these two of was.

There was an opulent merchant who had two sons; the merchant died in a short space of time, and both divided their father's property between them. One of them in a few months dissipated the whole of his fortune, at the instigation of bad men, the other engaged in commerce by the advice of good people. The first became a beggar, the second, a rich man. Thus, whoever shall follow the counsel of the good, will prosper, and he who lends an ear to the wicked, will not succeed, as in these two examples here. \*

## IV.

Ek lūṛke ne tufawoot se dekha ki chumun  
ke kinare pur ek phool nihayut khoosh rung

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\* Had a taste for literary improvement sooner met with but a small share of the countenance that hath too often been given, by example, to dissipation, pride, ostentation, and folly in India, that country would have long ago produced better Orientalists than it can even yet do, and many more men able to converse with the natives, as gentlemen, in their several vernacular tongues.

phool ruha hue, jab larka oske nuzdeek pahoncha to os gool ke khoosboo uor rung ne yuhan tuk loobhaya ki be ikhtiyar oske torne ke khwahish oske dilmen pueda hoo,ee, joheen upna hath oske putton lug puhonchaya woheen osko buloot se kanthe paton ke neeche nuzur a,e, mare duhshut ke, hath khuench liya uor khalee hath chula गया. Ittifaq-un oska chhoti bha,ee door se dekhta tha is bat ko duryaft kurguya, ugurchi omr men chhoti tha pur dil ka bura, con kanton se nudura, nidhuruk phool tor liya, bulki sath oske ek phul bhee uesa toofu hath aya ki jitna os phool ke torne men dookh suha tha so bhee dil se bhoola diya. Pus jo shukhs ki kanton ke dur se phool nu le suka oska dimagh kub moottur hoo,a uor kya phul osne paya?

A child—distance from saw, that avenue's side on, a flower extremely well coloured bloom continuing is, when child its' vicinity arrived, then that blossom's fragrance and hue—here to allured, that without will, its plucking of desire, his heart in created was, just as own hand its leaves to had conveyed, instantly him to a great many thorns, leaves beneath, sight came through fear—hand pulled back and empty

handed went away. By chance his young brother far off seeing was this matter—conception made notwithstanding age in little was, but heart in big, those thorns of not afraid, boldly the flower plucked off, nay with it a fruit also so fine hand (to) came, that as much that flower's plucking, in pain borne had, that even heart from forget made. Then whatever person, who prickles of fear from, blossom not take can, his senses when perfumed was and what fruit hath he got?\*

A boy saw a very beautiful flower at the side of a walk; when he approached the place where it was, the fragrance and hue of the flower were such, as to create an irresistible desire in his breast to pluck it. Just as his hand reached the leaves, he discovered a number of thorns under them, and, struck with fear, he withdrew his hand, and went away without his object. The boy's younger brother by chance perceived at a distance what had past; and although he was very little, having a stout heart, he was not

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\* These interrogatives become idiomatical negatives in the Hindoostanee, and should be recollected as such by the learner.

afraid of the prickles. He boldly plucked the flower, and along with it obtained also a very fine fruit, which soon made him forget the pain he suffered in procuring it. When a person is deterred from possessing a rose by the appearance of its thorns, his organs of smelling will never be regaled by its fragrance, nor will he derive the least advantage from any fruit, under similar circumstances. \*

### V.

Do lurke nuo juwan ek hee sath ilm seekhna luge, ek lurka conh men buhcot uch-chha nek-bukht tha, costad jo subuq cose purha deta so yad kurleta, uor upnee kitab upne ghur men purha kiya kurta. Doosra ghafil burā shureer tha, jo upne hum-comr kee mihnut pur hunsa kurta, uor humeshu yih bat upne hum-muktub se kuha kurta, “too gudha hue,” cose ukṣur yih juwab diya kurta, “yar thore dinon men dekha chahiye kuon ho.” Akhir imtiḥan ka roz an puhconcha conh donon ko ilm ke durya men puerna pura, dana lurke ne is uḥmuq ko buhcot peechhe ju-

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\* The rose may represent the flowery Persian; the fruit, a useful tongue like the Hindoostanee; and the thorns, such difficulties as must at first occur in the acquisition of either.

halut ke girdab men, shurm se doobte hoqe chhora, uor pookarne luga. Ue yar! jo toomhare khiyal men be-waqqoof nuzur ate huen, so we ukṣūron ke nuzdeek uqlmund ho niklengē, uor jo uese wuqt toom ne seekha to toomhare kam nuheen ane ka, la ḥaṣil hue. Ugur upne hum-jolee pur ub hum bhee thuthe maren to humaree baree hotee, moowafiq is muṣul ke, ki jo jeete so hunse, lekin danaon ke nuzdeek nihayut buḥed hue, kya dostee uor kya uql se, uesee halut men ufsos kee juguh tuzḥeek kurna. Ub muen upnee bat ko muoqqoof kuronga, is nuṣeḥut uor kuhawut se ki hona ek khoobee ka der kur bihtur hue nuhone se uor jitnee juldee ho suke boore kam ko chhorḱur bhule kee turuf ana uch-chha huc.

Two boys—young, one very society (in) science a learning began, one boy them of very good well-disposed was, the master, whatever lesson him to read gave, it remembrance made, and his book own house at, to read made a practice. The other inattentive very wicked was, who his comrade's labour at to laugh used, and always this observation his own school-fellow on to repeat used, "thou an ass art." He him to generally this answer to give used,

Friend! few days in to see behoves who may be. At last trial's day having come arrived, them both to science's sea in to swim behaved, the wise boy—this fool—much behind ignorance's whirlpool in, shame through sinking—left, and to exclaim began. O friend! who your opinion in foolish sight coming are, the same they generality's presence wise turn out, and what such time you—have learned, it your use not coming of, without effect is. If own companion at, now we also jokes could crack, then our turn would be, according this saying to, that who wins may laugh, but wise men among very remote is both friendship, and also reason from, such situation in, regret stead ridicule to make, now I own remark—finished will make this advice and proverb with, that being one good of, late, better is, not being than, and the more speed be can, bad conduct having left, good towards to come, proper is.

Two youths began to study together, one was a good prudent young man, who read his book at home and acquired whatever his master desired him; the other was an idle wicked boy, who always laughed at his companion's labour, and used to say to him, what a fool

you are! on which his school-fellow commonly replied, we shall see by and bye who is the greatest. . At last the day of trial came, when they were both obliged to swim in the ocean of science; the wise boy left the blockhead far behind him, sinking through shame in the whirlpool of ignorance. . The promising scholar then exclaimed, My friend! I think fools in your estimation will turn out wise men in other peoples' eyes, and that you have now learned this fact, when perhaps too late. . Were I inclined to laugh at the folly of a comrade, it would now be my turn, agreeably to the proverb, "he may laugh who wins;" but it is inconsistent with both friendship and wisdom, to substitute ridicule for regret, on such occasions; I shall therefore conclude with beseeching you to recollect, that "better late than never," and to turn over a new leaf as soon as possible. \*

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\* Were my young military readers aware of all the fatal consequences which may yet ensue from their ignorance or deficiency in the Hindoostanee, they would here anticipate that day of trial, which may otherwise terminate in the loss of honour, fortune, and life, and set seriously to work immediately; since to attempt to direct and command men advantageously in the hour of peril, with whose language one is not well acquainted, is a task, which even presence of mind in other respects cannot always accomplish with any prospect of success.



## VI.

Do shukhs bahum hokur nikle ki kisee door des men ja ruhiye, thore dinon ke beech ek moolk men ja puhonche. Ek ne duryaft kiya ki diljume uor khoobee ke sath jo yuhan ruhiye to zuroor hue ki puhle yuhan ke ruhneharon kee bhakha seekhiye, ghuruz con ne seekhee, doosra itna mughroor tha ki uwamconnas kee zuban ko hiquarut se nu seekha, sirf durbaree uor alimon kee zuban tuhseel kee. Quzakar buud kute burus ke dono kisee bustee men aye, wuhan kee bhakha uor os moolk kee ek thee, pur wuhan ke ruhne walon ne hungamu muchakur ghuer moolk ke hakimon ko qutl kurdala tha. We dono moosafir joode joode mukanon men bazar men the ki conheen khoniyon ne conhen pukra uor ulug lejakur hur ek se poochhne luge ki toomhara yuhan kya kam hue? Jis ne moohawuru uwam ka seekha tha khoobee se juwab diya osko conhon ne sulamut chhora, uor doosre moosafir ne jo sirf hakimon heen kee zuban se juwab diye, os umboh ne jul kur khufgee se sir oska kat dala.

Two men together being set out, that a certain distant country in should go stay, a few

days of space in, a country in having gone, arrived. One recollection made that, satisfaction and welfare with if here would dwell, then necessary is that first here of inhabitants of dialect, should learn, in short he—acquired (it), the other so proud was, that vulgar of language—contempt from not learned, only the court and literati's speech acquisition made. Chance by, after some years—both same village in came, that where of tongue, and that country's one was, but there of residents—tumult having made strange country's magistrates—execution performed. These two travellers separate places seized and aside having taken each one of asking began, that your here what business is? Who—dialect vulgar of, learned had, propriety with answer gave, him—they—safety(in) left, and the other traveller—who only the magistrates of tongue in reply gave, that crowd—inflamed anger with head his cut off.

Two travellers set out together to live in a distant country; one of them found, that to remain there with safety, satisfaction and pleasure, it was necessary first to learn the common language of the inhabitants, and he did so accordingly. The other was too proud to acquire

the vulgar tongue, he therefore despised it, and studied the language of the court and learned alone. By chance a few years afterwards, they both met in a village, where the people had risen upon the foreign magistrates of the place, and destroyed them. In their way from this massacre, they observed our two travellers in different parts of the market, and interrogated them separately as to their business there. He who spoke the vulgar tongue, answered them so mildly and clearly, that they allowed him to depart safe and sound; the other traveller, however, could only speak to them in the native language of the very magistrates who had been murdered, which enraged the populace to such a degree, that they cut off his head.\*

\* This is so possible and probable, that a resident in Turkey will do well to learn the Turkish speech before he dabbles in mere Arabic lore, lest an insurgent rabble make him shorter by the head, for not keeping an intelligible tongue in it. A heedless youth may affect to treat this tragedy as a farce; but he may yet find his self all in the wrong, when acting a comedy of errors on the stage of real life in British India, unless he now heeds the moral as he ought, and arms in good time against the risk of future mishaps.

## VII.

Nuql hue, ki ek kishtee men do shukhs suwar hooe, ek con men muntiquee tha, doosra puerak. Muntiquee ne puerak se poochha, kuho yar toomne koochh ilm muntiq ka bhee seekha hue ki nuheen, wooh bola, ki muen ne ubtuk muntiq ka nam bhee nuheen. soona, seekhne ka to zikr kya. Soonkur ufsos luga kurne, ki toom ne upnee adhee omr juhalut ke durya men doobaee. Itne men ek toofan numood hooa, puerak ne thutholee se muntiquee ko kuha, kuho sahib koochh puerna bhee ap ko ata hue ki nuheen, yih bola mootluq nuheen, phir cosne huef khakur kuha, ki toomne upnee saree omr burbad kee.

A story is, that a boat in, two people seated were, one them of a logician was, the other a swimmer, the logician—swimmer of asked, say friend you—any science logic of even learned have or not, he said, that I—as yet logic's name even not have heard, acquiring of then mention what, having heard, regret began to make, that you, your half life ignorance's sea in have sunk. Such (discourse) in, a storm appearing was, the swimmer—joking with logi-

cian to observed, say Sir, any swimming even you to coming is or not, he replied at all not, then he—sorrow feeling cried, then you, your whole life (to) the winds have given.

It is related, that two people were on board the same vessel, one of them was a logician, the other an expert swimmer. The logician addressed the swimmer thus, " Pray tell me, my friend, if you have also acquired the science of logic or not." He replied, I have not till this moment even heard of the name of logic, learning it therefore is out of the question entirely. When the enquirer heard this, he began to pity the other in these words: Alas! you have sunk the half of your life in the ocean of ignorance. On this a storm arose, the swimmer jocosely thus questioned the logician. Well, Sir, does your worship understand any thing of the art of swimming or not? He answered, I really know nothing at all about it. Then said the swimmer, heaving a profound sigh, you have indeed thrown away your whole life on the winds. \*

\* A profound Orientalist in India, without Hindoostance, might often be as unfortunate as the logician, if he were to

## VIII.

Ek Padshah ne upne Wuzeer uor Meer-bukhshee se sulah-un<sup>1</sup> poochha, mal uor lushkur ke jum<sup>2</sup> kurne men<sup>3</sup> meree uhl<sup>4</sup> koochh kam nuheen kurtee, ugur mal jum<sup>2</sup> kuroon to lushkur nuheen ruhta, jo fuoj rukhoon to duolut nuheen ruhtee. Wuzeer ne urz kee, Khoodawund! duolut jum<sup>2</sup> keeje, jo fuoj nu ruhegee to koochh noqsan nuheen, kyoon ke, jub zuroor hogee rukh leejega. Jo meree bat ka ap ko bhurosa nu ho, to oskee yih duleel hue, ki ek burtun men thora shuhd rukhwadeeje, ubhee huzaron mukhiyan gird oske a jum<sup>2</sup> hongeen. Joheen shuhd ka basun rukhwaya, lakhon mukhiyan bat kurte oske gird a-lip<sup>5</sup>tiyan, tub osne kuha, ki, dekho huzrut, jo fidwee ne urz kiya tha, so ap ne dekha. Phir Meer-bukhshee ne kuha, ugur meree urz sono to fuoj rukhiye jo wuqt pur kam awe, os wuqt mal hurgiz koochh fayudu nu kurega, ugur ap ko yuqeen nu ho to meree bat ko imti<sup>6</sup>han kur leeje, ek handee men shuhd rat ko is jugih<sup>7</sup> rukhwa deeje, jo mukhi-

confide in his learning alone to carry him over that extensive region, with honour and safety, through either the ordinary or extraordinary occurrences of life.

yaṇ ʿospur a-luṇ, to meree bat jhooth hue,  
 uor jo nuheen to such, ʿoske kuhne pur rat ko  
 shuhd ka basun jo rukhwaya, to ek mukhee  
 bhee nu a,ee. Khoolaṣu iska yih hue, jub up-  
 nee fuoj upne qubze se gu,ee, phir rozi siyah  
 men mal bhee khurch keejega to mooyussur  
 wuesee nu hogee.

The following analysis of this eighth exercise, will serve as a most useful specimen for the Hindoostanee scholar, because I have endeavoured to blend the Oriental practice in this operation, as far as possible with our own. To make these completely assimilate is impossible; all therefore which we can expect is, that practical approximation which I have now attempted. In doing this, I employed four learned natives, and selected from their separate labours every thing which could aid the general design of the present exposition, without sacrificing either our or their notions of grammar too far to each other. To expect always uniformity in the construing or parsing a long sentence in any language, is, in fact, to look for consistency and perfection, where they probably never will be invariably found. The learner should not be surprised if his Moonshee objects to, or

differs from, many parts of this analysis; since it is given rather as an imperfect specimen of what has been done, than as the faultless mode of what may be yet accomplished in Hindoostanee grammar. Lest the scholar prematurely and imprudently venture on grammatical disquisitions with his native teacher, I conceive it my duty to refer him to *the Technical Terms* in the Vocabulary, that he may not only acquire the words in question, but also learn to regulate his flights in Hindoostanee Philology among the natives, by the extent and quantity of his verbal plumage in that popular tongue.

, Ek, *one, an, a*, ismi udud,\* *a numeral*; but here tunkeer or nukiru, *the indefinite article*. Padshah, *king*, ism, *a noun*, fiḷ ka faḷ, *the nominative of the verb*. Ne, mazēe'mootu, uddee ke faḷ, *the active preterite's nominative's expletive*, which, as it cannot be translated in English, has been expressed by a — in these

\* Means *a noun of number*, as may be seen in the Vocabulary under ism, i, and udud, or *noun, of, and number*. Tunkeer and nukiru may be prosecuted in the same manner, as soon as the student finds a knowledge of the Hindoostanee technicals in Grammar very necessary.



sheets. It must be carefully discriminated from the negative nu, and the learner should always recollect, that ne throws every inflectible word into the inflexion. A little attention to the effects of this particle on nouns, and its occurrence, either expressed or understood, with the preterite of transitive verbs only, in the stories exhibited here, will soon make the subject plain enough to every capacity; especially if a proper reference be made occasionally to the remarks already made on this apparently puzzling, but easy and useful expletive. Upne, *his, own, &c.* zumeeri mooshturuk, mootusurruf haluti izafut men, *a general pronoun in the inflected genitive*, termed by us reciprocal, reflective, or emphatic, and equivalent to the possessive adjective or genitive form of all such pronominal words. It is here introduced for ooske, *his*, by a rule in both the Hindoostanee and Persian languages, which always requires the reflective pronoun, upna and khod, in the same member of a sentence after muen, &c. instead of mera, tera, ooska, &c. This regimen will be met with so often, that the scholar cannot fail to discover very soon the nature of it in the course of his progress through this and other works. Wuzeer, *minister*, ismi shifutee, moozaf mufool, *a kind*

*of concrete noun*, agreeing with upne, and governed by se. Uor, *and*, ħurfi utf, *a conjunction*. Meer-bukhshee, *generalissimo*, ismi şifuttee moorukkub, *a compound concrete noun*. Se, *from*, (*with, to, of, at,*) ħurfi muṣnuwee moofrid, *a simple postposition*. şulah-un, *deliberately*, tumeez, *an adverb*, formed by the affix un in many Arabic words like quşd-un, *purpose*, uwwul-un, *firstly*, &c. Poochha, *asked*, fiṣli mazee mootuṣḍee mootluḡ waḥidi moozukkuri muṣroof, *a transitive verb in the indefinite preterite masculine, singular number and active voice*. The nominative to it is padshah, with its appropriate expletive ne, already explained. Mal, *treasure*, ismi jins, muṣtoof iluehi, *an appellative noun*, conjoined with the next substantive. Uor,\* *and*, utf. Lushkur, *army*, ismi jins muṣtoof mooḡaf iluehi, *an appellative noun*, conjoined with the preceding and connected with the next, by—Ke, *of, 's*, ħurfi muṣnuwee moofrid mootuṣurruf, ṣlamuti iḡafut, *a simple inflected postposition*, and

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\* This word, having been already mentioned, requires no farther notice, a circumstance that will of course occur to many more, as the contrary practice would subject us to endless and useless repetitions, no less tiresome to the reader, than inconvenient for the limits of so small a work.

*the genitive sign.* Jumu kurne, *collection making*, muşduri moorukkub mootuşurtuf, *inflected compound infinitive, or gerund.* Men, in, ħurfi muu-nuwee moofrid ulamuti zurf, *a simple postposition, and a local or temporal sign.* Mere, my, zumeeri mootukullimi wahidi moowunnuş ħaluti ızafut men, *the first personal pronoun in the feminine genitive singular, as a possessive or adjective form, agreeing with—uql, judgment, ismi moowunnuşi suma,ee, an arbitrary feminine noun.* Koochh, any, (some, &c.) ismi tunkeer, *an indefinite noun, like ek, though we would rather term it, in this place, zumeer or şifut, a pronoun or adjective.* Kam, use, ism, and here the mufool, or *accusative to the verb, as the sign ko is either understood, or the nom. is used for the accus.\** Nuheen, not, ħurfi nufee, *a negative particle.* Kurtee, makes, fi,uli ħal moowunnuşi muuroof, *the feminine present tense, active voice, in con-*

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\* This constantly happens, especially in short familiar sentences, or when the verb has a second case, and wherever a noun assimilates with a verb, as in the present instance, to form a species of simple verb, like kam-k. *to avail*, fikr-k. *to make reflection, or to think*, &c. in which the ko would prove very inconvenient. The learner will thus, in future, be able to reconcile the idea of mufool with the mere nominative of a noun.

cord with the *nom.* uql. Ugur, if, ħurfi shurt, a conditional conjunction, which requires the aorist or subjunctive. Mal, treasure, ħaluti fa, il bura, e mufool, the nominative used for the accusative, as illustrated in the note below. Jumu kuroon, collection would I make, fi, ūli moorukkub moozaru mootukullimi wahid, a compound verb in the aorist, first person singular. To, then, ħurfi juza, the inferential subjunctive particle to ugur. Lushkur, army, ħaluti fa, il, nominative. Nuheen, not. Ruhta, remains, fi, ūli lazimee ħal moozukkan, a neuter verb in the present tense masculine, (to which hue is understood) to agree with lushkur. Jo, if, ħurfi shurt, a conditional conjunction. This like uor, and, other, is also a pronoun, to which the learner should always advert in those sentences where much of their explanation might depend on a recollection of this fact. Fuoj, army, ismi moowunnuši suma, ee mufool, an arbitrary feminine noun in the accusative, whose ko is dropt. Rukhoon, I would, &c. keep, fi, ūli moozaru mootu, uddee mootukullimi wahid, a transitive verb in the aorist first person singular. To, ħurfi juza. Duolut, riches, ismi jins moowunnuši qiyasee, a regular appellative feminine noun. Nuheen ruhtee, not remains, fi, ūli ħal moowunnuši munfee, a negative present fe-

*minine*, in concord with duolut. Wuzeer ne, *the minister*, both explained above. urz, *representation*, ismi moowunnusi suma, ee mufool, *an arbitrary feminine noun accusative*. Kee, *made*, fi, ʔli mazee mootluq mootu, uddee moowunnusi wahid, *a transitive verb in the indefinite preterite singular feminine*, to agree with its mufool, *accusative*, urz. Kiya, kee, a in the feminine should be kee, ee, but one ee is dropt, tuḥseeni tuluffooz ke waste, *euphoniæ gratia*. This would subject the feminine genitive sign kee, and the feminine perfect, to great confusion, did not the context generally prevent it. It is a curious, and probably a peculiar fact, that transitive preterites rather assume the genders and numbers of their accusatives than nominatives; whence kee above, the nominative of which is wuzeer. Khodawund, Sire, ismi moonada ḥurfi nida muḥzoof, *a noun in the vocative whose sign is omitted*, or, in other words, the nom. is used for the voc. Duolut, *wealth*. Jumū keeje, or keejiye, *pray collection make*, fi, ʔli moorukkub umri tuḥzeemee, fa, ʔl moozmir, *a compound verb in the respectful imperative, whose nominative is concealed*. Jo, if, ḥurfi shurt, *a conjunction*. Fuoj, *the army*, fa, ʔl, *nom.* Nu ruhegee, *should not remain*, fi, ʔli moostuqbul

moowunnusi ghaibi wahid, munfee, \* *a negative verb, in the third person singular feminine of the future.* To koochh, *then any.* Neoqsan, *injury, ism, noun.* Nuheen, *not, but the auxiliary hue, is, seems either expressed in, or understood to, this negative.* Kyoon ke, *because, hurfi tuuleel, an efficient particle.* Jub, *when, zurfi zuman burae shurt, an adverb of time used conditionally.* zuroor, *necessary, shifut, an adjective.* Hogee, *will be, but here with zuroor, fiqli moostuqbuli moorukkub wahidi moowunnus, hurfi juza mooquddur, a compound verb in the future feminine singular, to which the inferential subjunctive particle is understood.* This verb hona, is generally termed rabiti zumanee, *a temporal conjunction,* as what we consider substantive verbs are often called ruwabit connectors, or joiners, from the root rubt construction, &c. Jo, *if.* Mereebat, *my observation, ismi jinsi moowunnus moozaf o*

\* The Oriental mode of terming a verb munfee, *negative,* because connected with nufee, a *negative,* has no advantage that I can perceive; on the contrary, it tends to make a distinction where there is no real difference, and thus introduces an endless string of negative conjugations, which are the mere affirmatives repeated before or after a negative particle.

moozaf iluehi, *an appellative fem. noun, connected with meree in the possessive state.* Ka, *of, 's,* hurfi muunuwee moofrid ulamut haluti izafuti ghuer mootusurruf kee, *a simple postposition, and the uninflected sign of the genitive case, agreeing with bhurosa.* Ap, *you, (yourself, your worship,)* zumeeri mooshturuk tuuzeemee, *the common respectful pronoun; but here equivalent to zumeeri mookhatub, the second personal.* Ko, *to,* hurfi muunuwee moofrid o ulamut haluti mufool kee, *a simple postposition and the sign of the accusative or dative.* Bhurosa, *confidence,* ismi moozaf fa'il, *a noun in the nom. connected with bat.* Nuho, *may not be,* fi'uli moozaru munfee wahidi gha'ib, *a negative verb aorist third person singular, contracted from nu-howe, like ho, ho, e, as detailed in the Verbal Table.* To, *then.* cos, *it,* zumeeri gha'ibi wahid mootusurruf moozaf iluehi, *the third inflected personal singular, forming the genitive case with—Kee, of, 's, as before, but here taneeş men, in the feminine.* Yih, *this,* ismi isharru, qureeb haluti fa'il wahid men, *the proximate demonstrative in the nominative singular.\**

\* In Hindoostanee, every noun to which the genitive signs, ka, ke, kee; ra, re, ree; na, ne, nee, are affixed, is termed moozaf iluehi, and it

Duleel, *proof*, ismi waḥīd mōwūnnuṣī sumāʿe moosharun iluehi, mōzaf, *an arbitrary fem. noun*, connected with both the remote and proximate demonstrative, though in Arabic ṣifuti mōshubbuh, *a species of adjective*. Hue, *is*, rabīti zumanee, *the temporal conjunctive particle*, which is not considered by the natives as a verb. Ki, *that*, kafi buyaniyu, *the descriptive ki*, which is of the utmost consequence in this language, as it frequently saves much circumlocution, though at other times it certainly appears to us more like a mere expletive. Ek, *a*, ḥurfi tunkeer, *indefinite article*. Burtun, *a vessel*, ismi jins muḥdood, zurf, *an appellative limited noun of reception*. Men, *in*. Thōra, *a little*, ṣifuti moofrid

may either precede or follow the mōzaf or governing noun; in the Persian, on the contrary, the mōzaf must always precede the mōzaf iluehi. Very little attention to this note will prevent the scholar's ever forgetting a matter which will otherwise often escape his memory. Duleel having been demonstrated by the isharu, yih, is here also termed moosharun iluehi, by the reciprocal effect which the Orientalists denote; by such words as fa'il, mufool; ṣifit, muṣoof; izafut, mōzaf; uṭf, muṭtoof; nida, moonada, &c.



wahidi moozukkur, *a simple adjective in the masculine singular*. Shuhd, *honey*, ismi jins, muo-soof, mufool, *an appellative qualified noun in the accusative*. Rukhwadeeje, *pray cause to place*, umri haziri moorukkub tuuzeemee mootu, uddee bilghuer, zumeer ap oos men fa'il, *a compound causal verb in the respectful imperative second person, having the pronoun ap as the nominat.* noticed under keeje. Ubhee, *just now*, zurfi zumani takeedee, *an emphatic adverb of time*, compounded of 'ub, *now*, and hee, *just, every, the*. This particle hee, ee, in the plural heen, een, is of the utmost importance, and should be carefully observed wherever it occurs, that it may not be confounded with the postposition e, en, in moojhee ko diya, *he gave to me indeed, to my very self*; conheen ko diya, *he gave to their selves, to these very men*. Huzaron, thousands, ismi udud jumu tusreefee burae haluti fa'il, *a numeral used in the inflexion for the nominative plural*, on principles already detailed. Mukhiyan, *flies*, ismi moowunmus haluti fa'il jumu men, *a feminine noun in the nominative plural*. Gird, *round*, hurfi muunuwee moorukkub, ya zurfi mukani ghuer muhdoqd, moozaf, *a compound postposition, or unlimited adverb of place*, connected with—ooske, *it*, ismi isharue bu'eed

mootušurruf, ḥaluti izafut men, *the remote demonstrative inflected genitive*, governed by gird, transposed, like many others, from the ordinary construction, coske gird. A, *having come*, fiḥli muutoof, a verb used as a conjunction. An is often met with for a by assuming n, either bura, e tuḥseeni tuluffooz, *the euphony of speech*, in this part of the verb ana, *to come*, or to prevent its being mistaken for the imperative or root of the verb, as stated in 81. Jumū, *collected*, šifut, *an adjective*, or rather a participial word, forming here a compound neuter verb with hona. The learner ought on this occasion and many others to recollect, that Oriental and occidental grammarians often see things in a very different point of view, he will never therefore wrangle or dispute with a Moonshee on such a theme, until he acquires an adequate command of language for such abstruse and difficult discussions. Hongeen, *will be*, fiḥli istiḡbali ghaḡib jumū, mcowunnus, *a verb in the third person plural feminine future tense*. The nasal n of such plurals as have another n, is commonly lost in the kuṣṣruti istiḡmal or hurry of practice; whence hongee for hongeen, or hongiyaṇ, and jatee huen for jateen, or jatiyaṇ huen. Joheen, *the instant*, zurfi zumani takeedee, *the em-*

*phatic adverb of time*, corresponding with *woheen*, *that moment*, *toheen*, *the moment*. *Shuhd*, *honey*, *ism*, *moozaf iluehi*. *Ka*, *of*, 's, in concord with—*Basun*, *a vessel*, *ism*, *fa'il bura'e mufool*, *a noun in the nominative instead of the accusative*, governed by—*Rukhwaya*, *caused place*, already explained. Had the accusative been used, the sentence would have been *shuhd ke basun ko rukhwaya*. *Lakhoṇ* *myriads*, *ismi ṽdud kuṣrut ke waste*, *a numeral of frequency*, or *number*, like *huzaroṇ*. *Mukhiyaṇ*, *flies*. *Bat kurte making speech*, *ismi ḥaliyu moorukkub fil ḥal ke muṇee meṇ*, *the compound absolute case denoting the immediate state of a thing*. No portion of the verb is more useful than this, nor less understood by us. If we suppose all such expressions elliptical, and supply what is wanted by *hoo'e kee ḥalut meṇ*, *of state in*, the difficulty vanishes at once, and the state expressed by the verb becomes perfectly evident without any relation to the gender or the number of the nominative. *I heard him* (in the state of a speaker or while) *speaking*, *muṇ ne cose bolte* (*hoo'e kee ḥalut meṇ*) *soona hue*. *cos cheez ko muṇ ne girte* (*hoo'e kee ḥalut meṇ*) *dekha hue*, *I saw the thing falling*. These expressions must often prove ambiguous, because we cannot po-

sitively say here, whether the speaker or the thing was falling, and others may certainly occur still more equivocal than this. *coske gird, it around*, formerly explained, *A-liptiyaṇ, adhered*, *fiḷi lazimee moorukkub mazee mootluqi ghaḷi jumū moowunnus*, *a compound neuter verb in the indefinite feminine perfect, third person plural*, to which *mukḥiyaṇ* is the nominative. Most, if not the whole, of such compounds may be analysed by considering the first portion as the *mazee muṭtoofu*, *pluperf. participle*, thus—*A, an, akur, ankur, anke, &c. having come, liptiyaṇ, they clung*, but as this is of little moment to the mere beginner, it requires no further elucidation at present. *Tub, then, zurfi zumani ghuer muḥdood juza, shurt muḥzoof*, *an unlimited adverb of time, correlative to a relative adverb here omitted*. *cosne, he, zumeeri ghaḷibi waḥid mootuṣurruf ḥaluti faḷi men muḷi mazee mootuḍde ke faḷi ka ḥurf*, *the personal pronoun's third person singular inflexion, used for the nominative case along with the transitive perfect particle*, or expletive *ne* before discussed. *Kuha, said, fiḷi mazee mootluq ghaḷibi waḥid*, *a transitive verb in the indefinite third person singular*, requiring *cosne* for *wooh*, and

the whole sentence as its accusative. *Ki, that, ħurfi buyan, and generally precedes such accusative sentences to kuha, which, by bat being understood, may become kuhee, though the nominative be masculine. Dekho, behold, umri ħazir jumū, the imperative in the second person plural. ħuṣrut, your worship, ismi moonada, a noun in the vocative, like khoodawund. Jo, what, ismi muoṣool, the relative. Fidwee ne, servant, ismi munsoob faḥil, a derivative noun as a nominative with ne, like wuzeer ne. urz, representation, ism, a noun. Kiya ṭha, made, (made had, make did,) fiḥli mazee mootuḥḍdee buḥḍ waḥidi ghaḥib, a transitive verb in the third person singular of the pluperfect, but here, as very often happens in the Hindoostanee, equivalent to the perfect only. Had not urz here been considered a component part of the verb, and jo uḥwal, the statement, its accusative, kee thee, would have been preferred, for reasons already assigned. So, the same, juwabi muoṣool, the correlative particle after the relative. Ap ne dekha, your honour saw, formerly analysed. Phir, then, ħurfi uṭf, a conjunction. Meer bukhshēe ne kuha, ugur meree urz, the general observed, if my representation, all illus-*

trated before.\* Scono, *you would hear*, fiñti meozaru mookhatub jumũ, *the aorist in the second*

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\* Among polite people, the personal pronouns are used nearly on the same principles that we observe among ourselves. The speaker commonly puts his self in the singular, and the person addressed in the plural number. In our presence it has become a practice, which has been gaining ground for a century past, among the natives, for the speaker to exalt his self also by assuming the plural number, to the great confusion of all grammar and propriety. We have very naturally proved as arrogant as our Indian subjects, and consequently adopt hum, *we*, for muen, *I*; and humara, *our*, for mera, *my*, on all occasions; nor can we relinquish this bad habit, without running the risk of voluntary degradation, among a race of men, who lose no opportunity of taking that trouble out of our hands, wherever they possess art or power enough to do so with impunity. The learner, while aware of the above circumstance, should nevertheless, as much as possible, follow the regular grammatical mode in all translations or speeches where his dignity cannot be affected in the humble garb of muen, *I*, mera, *my*, as it might be when contrasted with his servant's consequential hum, *we*, humara, *our*. They occasionally carry their insolence so far

*person plural*, which, except in the second person singular, is exactly the imperative, as exhibited in 61 and the Table. To, *then*, juza to the ħurfi shurt ugur, *the inferential particle to the conditional if*. Fuoj, *army*, ism. Rukhiye, *pray keep*. Jo, *which*. Wuqt, *time*; zurfi zumani ghuer muħdood, *an unlimited noun or*

even, as to salute their masters with too, *thou*, and tera, *thy*, which is very seldom proper, except in some precativè sentences that cannot well be mistaken or misconstrued as disrespectful. The third person is frequently substituted for the other two, which rather adds to the confusion in this department of the language; especially as the third person is also put in the plural, when speaking either civilly or respectfully of any individual. The dative is likewise, with many neuter or inverse verbs, equivalent to our nominative, as we must in general prefer the direct mode of translating expressions like hum ko muħloom hue, *it is known to us*, we know; cos ko shuoq hue, *a desire is to him*, he has a desire. Milna, *to meet*, accrue; hona, *to be*; lugna, *to seem*; ana, *to come*; with a few others, often require the inverse form just discussed, and consequently add still more to the apparent intricacy of pronominal construction in this tongue.

*adverb of time.* Pur, *in, on,* ħurfi muṣnuwee moofrid, *a simple postposition.* Kam, *use,* ism. Awe, *may come,* fiḷi moṣṣaru ghaḷbi waḥid, *aorist third person singular,* the nominative being fuoj, and the relative jo, which may nevertheless be the uṭf conjunction *that.* Kam-ana, in fact, is a species of inverse compound verb, a form of great use to express *to avail, benefit, &c.* ʿos wuqt, *then, or that time,* ismi isharu, e buʿed moṣṣurruf mui wuqt jis pur, men, ko, wughuere moṣquddur huen, *the inflected remote demonstrative with wuqt, to which men, ko, &c. are understood.* This, in fact, is the cause of wooh, &c. being inflected to ʿos, is, kis, when joined with wuqt, ṭuruḥ, juguh, &c. page 106. Mal, *treasure,* ism, faḷil, *a noun, nominative.* Hurgiz, *ever,* ħurfi nufee takeed, *the emphatic negative particle,* which has always nu expressed or understood. Koochḥ, *any.* Faḷidu advantage, ismi nukiru, *an indefinite noun.* Nu kurega, *not will make,* fiḷi moṣṣuqbuli munfee waḥidi ghaḷb, *the negative future in the third person singular.* Ugur ap ko, *if to you.* Yuqeen, *certain,* ismi ṣifuti moṣshubbuh, *a concrete noun,* but properly an *adjective,* in this place. Nu ho to meree bat ko, *not may be, then my observation.* Imtiḥan, *trial,* ism, *a noun.* Kurleeje,



ek handee men shuhd rat, *make, a vessel in, honey night.* Ko, at, yuhan ularuti zurf i zaman, *here the sign of a noun of time.* Is, this, ismi isharu, e qureeb mootusurruf, *the proximate demonstrative pronoun inflected.* Jugih, place, (in) zurfi mukani ghuer muhdood, *an unlimited adverbial noun of place.* We may again notice that men, *in*, is understood, and inflects yih to *is*, and juguh to jugih, by a rule in the grammar, stated in page 162, &c. Rukhwadeeje, *cause place.* Jo mukhiyan cospur a-lugen to meree bat jhooth, uor jo nuheen to such hue, *if flies it on a-light, then my remark a falsehood is, and if not, then truth is.* It would be a mere repetition to elucidate this farther, but the learner may profit by observing the partial coincidence here between the compounds, *a-light* from *light*, and *a-lugna*, from *lugna*; because this may lead him to reflect beneficially on this mode of composition in his own and other languages, however much its nature and existence may escape ordinary observers, or be obscured by the corruptions of long usage. To *arise, awake, alight, befall, become, mistake*, and a hundred more, so nearly resemble *ho-ana, jag-oothna, cotur-purna, a-purna, ho-jana*, that no one can fail to discover the analogy here, or be at a loss to account

for it in many tongues. *coske, his, (he's) ismi isharu,e bu,eed mu,i hurfi muunuwee moofrid mootușurruf ulamut izaḡuti moozukkur kee, a remote demonstrative along with a simple postposition, the inflected sign of the masculine genitive, agreeing with—Kuhne, speaking, mușduri mootușurruf, the inflected infinitive or gerund, governed by—Pur, according to, &c.* As all infinitives, and most participles, are likewise nouns which fall under the first declension, the reader will advert to this circumstance, and be hereafter prepared to treat every part of the verb ending in *a* by that rule. *Rat ko shuhd ka basun, night at honey's vessel. Jo, za,iḡd bura,e tuzeeni kulam, an expletive by way of ornament to the sentence. Rukḡwaya, caused place. To, za,iḡd bura,e tuzeeni kulam, as before. Ek mukḡhee bḡhee nu a,ec, one fly even not came. All plain enough, except bḡhee, even, uṡṡ bura,e takeed, an emphatic conjunction. Khoolāșu iska yih,hue jub, the result it of this is when, nothing can be easier to an English scholar. Upnec fuoj upne qubze se gu,ec, one's army one's power from hath departed.* In this sentence, as in many others, the *zumeeri mooshturuk*, or common pronoun *ap, upna*, assumes the power of *one, any person*, and in that point of view is a most useful word,

though it certainly may also mean, here and elsewhere, *your, my, &c.* *Phir, then, hurfi tuuqeeb waste juza ke, a conjunction, connected with the inferential to hereafter.* *Rozi, day, ismi zurf zaman muozooof,\* a noun of time, qualified by—Siyah, dark, şifut, an adjective.* *Men mal bhee khurch keejiyega to monyussur wuesee nu hogee, in, treasure even expenditure one should make, still procurable such not will be.* As *fuoj* is feminine, these words *wuesee, &c.* follow in that gender. *Keejiye, keeje, keejijo, keejo, keejega, keejiyega, a precative imperative, conditional reflective, or impersonal form of the Hindoostance verb, not easily explained.* The natives term it *umri istuqbalee or khoozooee, the imperative future or precative*; but whether this is compounded of the verb *jana to go, be, or jee life, sir,* with a vocative particle, may yet be ful-

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\* In the Hindoostanee, the *muozooof*, as in the Persian, naturally follows the *şifut*, but this order can be reversed in the former, without any effect on the adjective or noun; whereas, in the latter, an *izafut* is requisite as in *rozi-siyah*, the present example, and in *nek murd*, or *murdi nek, a good man, a man good*; *gora lurka*, or *lurka gora, a fair boy, a boy fair.*

ly considered in some other Work ; it is however certain, that *ap, self, your worship, one*, (the French *on*) in the third person, either expressed or understood, seems its only proper nominative in such expressions. Mueṇ rah pur chula jata tha, uor ek a ek jee meṇ aya ki (ap) oṣke yuhaṇ jaiye, *I was going along the road, when suddenly it occurred to me that (myself) should go to his house.* This last may also be rendered, ki mueṇ oṣke yuhaṇ ja,ooṇ, which so far proves the nature and extent of this subjunctive form.

The learner should now collect the whole of the foregoing words of the exercise as a rigid literal translation, thus :

“ A king—own minister and generalissimo of deliberately asked, treasure and army, of collection making in my judgment any use not makes, if treasure collection would I make, then army not remains, if army I would keep then riches not remains;” finishing it exactly as I have begun. ,

He may afterwards try his hand at an idiomatical English version in this way :

“A certain king had occasion to consult his prime minister and commander in chief. He observed, that his judgment was embarrassed with the alternative of filling the treasury or collecting an army : for, said the monarch, if I amass treasure, my forces are disbanded; should I raise an army, I must part with my money.” In these momentous times the discussion may both amuse and instruct the scholar, who will, I think, join issue with the old warrior, “That in days of calamity and darkness an army cannot always be had for either love or money.”

## IX.

The eye, nose, ear, and tongue, one day began to quarrel among themselves, each affirming that it was more advantageous to mankind than the other. The eye observed, without me day and night would prove alike, for nothing but darkness would reign on the face of the earth. In short, every one said a great deal in his own behalf, when the tongue made this observation : What you mention my friends may be all very true, yet surely none of you can be ignorant of the fact, that as my powers alone distinguish man from bruté, it therefore be,

hoves, that I be greater than you all in the estimation of the wise. Yes, cried the ear, recollecting itself, my forward scholar ! after the lessons which you have received from me, as your master.

The subsequent literal version of the above, will clearly point out where, and how far both languages coincide with or differ from each other. This is the practice I so strongly recommend to every scholar at first, who really desires to acquire through time, and from the natives themselves, a facility of blending the elegance and fidelity of translation as much as possible together, because I conceive it the one best calculated to insure complete success, after sufficient practice with their aid, in the manner now illustrated.

Ankḥ, nak, kan, uor zooban, ek roz luge jḥugurṇe apus meṇ, ek ek kulṭa ki wooh ṭḥa ziyadu fajḍumund insaṇ, ko doosre se—ankḥ bolee, bina mere din o rat hote dono burabur. Bare hur ek ne kuha buhcot kṇochḥ ṇske upne ḥuqq meṇ, jub zuban ne kiya yih kulam. Jo toon kuṇte ho yaro howe sub buhcot rast, pur ulbuttu toonhon meṇ, koṇee nu ho suke na waqif

is bat se. Ki meree qoodrut ukelee jooda kur-  
tee insan huewan se, isliye chahiye ki muen ho  
uzeez toom sub se, beech khiyal uqlmundoñ ke.  
•Hañ kan pokara, ap sochke, mere honhar sha-  
gird! buud tuuleem ke jo toom ne soonee moojh  
se, toomhara costad hokur.

It will not prove a very easy task to produce a version more true to the original than the present, a reversion therefore would only waste time to no purpose. The very few places in which the two differ, must by this time strike every student's eye, who has not taken a premature, and consequently an unprofitable glance, at this portion of the work. I need hardly observe, that the more literal and faithful a translation is rendered in any language, there is the less chance of its being either elegant or even intelligible among the people, who are best qualified to judge of its merits, in both these points. When this English story was submitted in the above literal dress, to the natives, it certainly did not require much explanation to make them fully comprehend the meaning and purport of the whole, which they, much more idiomatically and elegantly, expressed thus :

Ankh, kan, nak, uor zuban, ek roz apus men jhugurne luge, hur ek inḥ men se kuh ruha tha ki muen admeē ke waste sub se ziyadu moofeed hoon. Puhle ankḥ bolee ki moojḥ bughuer doonya men rat din burabur ruhta, siwaē tareeke ke, rooē zumeen pur koochḥi nu nuzur ata, ghuruz hur ek ne upne upne huqq men buhoot koochḥi burāēē kee. Is men zuban ne yih bat kuhee, yaro jo toom kuhte ho so ho sukta hue, lekin jo muen kuhte hoon, cose toom men se koēē inkar nukur sukega, dekḥo shirf merce goyaēē se insan uor huewan men imtiyaz hotee hue, is liye chahiye ki muen aqilon ke nuzdeck sub se ziyadu uezeez ruhoon. Kan phir soon kur bol oorḥa, haḥ shagirdi rusheed! yih bat such hue, pur buud merce tuuleem ke.

The next exercise, which is a species of allegorical tale in the Oriental manner, is left without an idiomatical translation, as a task, or trial of skill, for the scholar, when farther advanced in his own and this language. The style is of course more elevated and flowery than any of the preceding, it will therefore serve as an excellent introduction to the higher and more difficult compositions, in prose and verse, of the



Hindoostanee tongue, which the student must never attempt, until not only well grounded in the grammatical principles, but in the necessary stock of Arabic and Persian words for such an enterprise. In the Poetical Exercises, by making some allowance for the unavoidable transposition of words in a poem, the assiduous scholar will perceive nothing very formidable even in the learned or Court dialect of the Hindoostanee, because, if he knows the rudiments well, he can at once reduce these Odes, or any other, into plain prose, which, through a literal version, must lose every appearance of intricacy and difficulty, that may at first have alarmed him. The Paraphrases will, it is hoped, prove no bad specimens of the poetical productions of the East, in an English dress, if we mean to express rather what the Poet would have written, as a European author, than what he has done as an Orientalist.

## X.

Do juwan the, ek ka nam Istiqlal Mootu-  
hummil tha, doosre ka Ghooroor Aram-tulub,  
conhon ne bahum milkur molki nadanee ko  
chhora, uor qusri surfurazee kee tulash men  
kishwari ilm kee rah lee. Chundan door nu

burhe the, ki kahi pusund ko puhonche, os  
 pur se upnee munzili muqsood ko kale koson  
 dekha. Tub wuhan se cotre uor age burhur  
 jo nigah kee to ek doraha nuzur pura, dekhte  
 hee hueran hooe, donon ne duryaft kiya ki hur  
 ek rustu isee muqam se surfurazee ke qur ko  
 jata hue, is waste ke wuhan do nishan the, ek  
 pur khutti julee se saf yih likha tha, ki yih kam  
 kee rah hue, uor doosre pur osee khutti se, nam  
 kee rah, lekin yih rustu ugurchi pechdar tha,  
 pur chuora saf soothra. Buhoor se na-azmoo-  
 dukar os pur chulte the, uor oske donon ku-  
 naron pur goolab phoola hooa buhar de ruha  
 tha, uor bure bure durukht sayedar nihayut  
 phuele hooe, aftar kee kuree dhoop se onko  
 buchate the. Ghuruz onhen booboolon ke  
 chuhchuhe uor loliyon kee khoosh ilhaniyan  
 os rahi door duraz ko yon tue kurwatee theen  
 jo suoot but sufur kee moortluq muqloom nu ho-  
 tee thee, uor ruste ke hur ek mor pur ek ek sa-  
 qee turruhdar khooshwuzu imrut ka piyalu hath  
 men liye hooe, uiyash rahiyon kee mihmanee  
 ke waste nuzur ata tha. We uish o ushrut ke  
 khue me ki ja bu ja manund meenaron ke khure  
 the, moosafir jo on men buethe ya sote the on-  
 kee khidmut men ek ek chuonree burdar muk-  
 hee jhulne ko hazar tha, is men rah ke moowuk-

kilon ne Ghooroor ko isharu kiya uor turgheeb  
 dee, ki a o humare peechhe peechhe chulo, con-  
 ke kuhne ke bumoojib betu umool chula uor  
 Istiqlal se kuha, toom humarce moowafuqut  
 kuro, scoonte hee is juwan ne cosse kuha ki su-  
 furu asa ish toomhen moobaruk ho. Ghuruz Is-  
 tiqlal kam kee rah ko uql uor tumeez kee door-  
 been se bukhoobee dekhe luga, akhir duryaft  
 kiya ugurchi yih rah behur kee sunglakh con-  
 chee neechee hue, pur seedhee uor qureeb to  
 hue, uor is juwan ke waste isse bhee uchhee ek  
 bat bun a ee ki aftabi rastee kee kinni se higarut  
 uor tu uss cob kee ghuta jo moodut se chha ru-  
 hee thee, so woheen phutne lugce uor coskee  
 roshnee se ja bu ja ruste men kitne mewe uor  
 khoshme ungoori muash uor insaf ke jo coljhe  
 hoo e durukhton men paton ke ojhu lutke hoo e  
 the nuzur a e ulawu is ke con durukhton kee  
 juron ke puthron se kee ek chushme diyanut-  
 daree uor khood mookhtaree ke josh marte  
 dekhe, yih sub koochh dhyan kur Istiqlal ne  
 upnee hee sulah pur himmut bandh kam kee rah  
 ko turjeeh dee. Yih bat such hue ki coske ka-  
 non ne nughmu o surot kee awaz se koochh  
 lootf nu othaya, uor coskee ankhon ko wuhan  
 ke julwue rungarung se chukachuondhi nu lu-  
 gee, pur sufur men zad rahi moquwwee wu-

han ke puhoonchne tuk ku mnu hooa; lekin mu-  
 hulli, surfurazee men dakhil hoke jo phirkur ni-  
 gah'kee, to upne humsufur ko usnae rah men  
 dekha, uor quzakar wooh oos wuqt rustu chhor-  
 ke kisee bostani rungeen men ek khoosh rung  
 gooldoom ke peechhe be tuhasha duor ruha tha.  
 Akhir is juwan ko ooskee numood uor turu-  
 daree kee kushish ne yuhan tuk nach nuchwa-  
 ya uor do dila kiya, ki duorte duorte narusaee  
 o ghufut ke ghar men gira, uor woheen oos  
 ghar ka moonh bund ho gaya. Istiqal yih  
 majurae huebut ufza qusri surfurazee kee bu-  
 lundee se dekh kur, upnee tudbeer kee khoobee  
 o muzbootee pur bagh bagh hooa uor afreen  
 kee, phir upne dilmen kuha, kya khoob hooa  
 ki muen ne kam kee rah lee bur khilaf Ghooroor  
 ke, uor bud sulahon ke bur uks umul kurke bur  
 wuqt munzili moorad ko puhooncha.

Two youths were, one's name Perseverance  
 Patient was, the other's Pride Lazy, they toge-  
 ther associating country of ignorance left and  
 palace of promotion's search in Province of  
 Science's road took. Very far not advanced  
 had when Hill of Selection at arrived, it on  
 from, own stage's end black miles at descried.  
 Then thence descended and forwards marching

when observation made, then a cross road sight came, seeing on, perplexed became, both conception made that each way this very place from, exaltation's palace to leading is, because that there two posts were, one upon writing conspicuous in plain this written was, that this useful road is and other upon the same writing in, famous way, yet this road though winding was still broad, clean, pleasant was—many novices it upon going were and its both sides upon, the rose blooming its charms to give remain did, and great great trees umbrageous much spread sun's beams fierce rays from them saving were. In short, them the nightingales warbling and damsels' melodious notes, the road long thus beguiling were, that toil journey's at all felt not was and way's every one turn at, individual individual cup-bearer comely well bred, nectar's cup hand in holding, jovial way-farers of entertainment for, sight coming was. The delight and pleasures tents that here and there like minarets standing were, travellers who them in seated or sleeping were, their service for one one fan-holder flies driving away for ready was, this on, the highways Genii, Pride to sign made and temptation gave, thus come us after after along, their bidding

to according thoughtless went and Perseverance to said, you us like do, hearing just, this youth him to said, well path of ease you to welcome be. In fine Perseverance useful way reason and discrimination's spy-glass with well examine to began, lastly perception made, although this path rugged, stony up down is, nevertheless straight and short is, and this lad's sake for, him to also auspicious one circumstance happened, that sun of truth's rays' from, contempt and prejudice's lowering clouds, that long since overcasting were, the same that instant break to began and its light from here and there read on, how many fruits and clusters of the grapes of ordinary life and justice, which entangled trees on, leaves of covering under, hanging were, sight came, besides this, those trees' roots of rocks from, many a fountain honesty and self guidance of bubbling up saw, this all something reflection making, Perseverance own very counsel on resolution assuming, useful road to preference gave. This matter truth is, that his ears melody and songs from any delight not obtained, and his eyes to there of splendour, variegated from, dazzling not came, but journey in *viaticum* comfortable, there of arriving till wanting not was,

and place of promotion in entered having, when turning look gave, then own fellow traveller half way espied, and as fate would have it, he that time road having left, some garden flowery in a beautiful goldfinch after, without reflection to run continue did. At last this lad its appearance and beauty's attraction here to dance led and distracted made, that running running incapacity and neglect's abyss in fell and instantly the pit's mouth shut became. Perseverance this calamity terrour exciting palace of promotion's height from seen having, own determination goodness and firmness at rejoiced was and praise made, then own mind in said, how good was that I useful road in opposition. Pride to, and bad advisers to contrary acted having, in time end of wishes to have arrived.

This will prove one more opportunity for the learner to display his prowess as an English composer, somewhat in the style of the celebrated Vision of Mirza, though the allusions here can forcibly strike those minds only, who seriously observed the preposterous policy in the College of Fort William, of allowing the students, for some years after its first establish-

ment, to study any Oriental language they pleased. The consequence naturally was, that the idle and gay flocked to the Persian class, and deserted all the rest. Many expulsions became from time to time necessary, and terminated in an order, still in force, that every student should commence with the Hindoostanee at least, without which, from its great difficulty in the pronunciation alone, it would have been almost entirely deserted.

Whatever may be asserted on the brilliancy of fancy which sparkles through many literary works in the East, few men will dispute the palm in favour of the Oriental writers, for that correct taste and sound judgment, which are so conspicuous on comparison in the classics of the West. Among many other instances of bad taste, the most prominent in my estimation is the pedantic style which disfigures almost every prose production now extant in the Hindoostanee language, and which renders it often wholly unintelligible to every reader, who is not as deep in Arabic or Persian lore, as the learned man who composed the book itself. If excellence in a popular tongue consisted in writing any thing far above the conception of



the people for whom it is intended, every body must allow, that the Hindoostanee authors and translators stand unrivalled in this species of composition. In fact, to say the least that can be observed on so absurd a perversion of talents and learning, most of the literary efforts of this description, that I have yet seen, might be very good Arabic or Persian, for any thing I know to the contrary, were they not disjointed and disfigured by the occasional introduction of a Hindoostanee postposition or verb, which, like the casual flash of lightning in a dreary night, serve but to render the surrounding darkness still more visible. This false taste is no where more discernible and preposterous than in the prefaces of Oriental works, which are in general composed in an affected idiom, so much beyond the level of ordinary capacities and acquirements, that very few of the men, who can comprehend the body of the publication itself, are qualified to wade through the wonderful display of erudition which announces its birth. Such a profound harbinger, one would imagine, is absolutely requisite in India, to stamp a proper value on any literary performance, of which, in the preliminary portion, at least, it may commonly be asserted

with great truth, that it must be an incomparable book, because nobody can well understand the introduction to its contents. To expose and explode this monstrous abuse of a living colloquial language, by giving it a new and impartial bias, has been my constant study, for some years past, and I am not altogether without hopes of yet establishing my success, on the broad basis of public utility to ourselves, as the Rulers of British India; and to its inhabitants of every description also, as our subjects. If we are to indulge any prepossessions on the score of language or laws, I think sound policy and justice will point out the Hindoos as the most proper objects, being still the great, ancient, and useful mass of the people in our East Indian Empire. At all events, it cannot be disputed, that our Magistrates ought to be as well qualified to comprehend a Hindoo's complaint, *viva voce et propria persona*, as to understand a Moosulman of any rank or description whatever. In spite of the clamour which the *soi disant* FAITHFUL, and their abettors at home or abroad, may raise against all my exertions of the present nature, I shall persevere in the great work of reform which I have so successfully begun. As nothing can facilitate this

object more than easy, familiar, and accurate translations from one tongue to the other, the learner is here presented with the first Fable in Dodsley's excellent Collection, as a specimen of all the rest, which have lately been published in that plain, general, useful, middle style, which ought ever to take the lead in a popular speech, whose worth depends much less on its literature, when contrasted with the languages of Europe, than on its general prevalence and utility, when compared with any other Oriental tongue, in the extensive regions of India. Those Moosulmans who, from local circumstances, and a habitual tendency to pedantry, know little of the wonderful pliancy and copiousness of the Hindoostanee tongue, independent of its modern sources, will no doubt object to many Hinduwee words that may be safely introduced into the broad, conciliating, unaffected style, which I have recommended. To them, from real experience, I can oppose a whole host of Hindoos, with a potent band of those Mooslims also, who in Hindoostan maintain that intercourse with the bulk of the people, among whom they have resided for centuries, which is so favourable to the formation and existence of a grand popular language. When Moosulmans treat of abstruse

and scientific subjects, they must lean to Arabic, as the Hindoos *cæteris paribus* will do to the Sanskrit; but in the ordinary concerns of life, and in the judicial, military, commercial, and revenue departments, such necessity and predilection are less frequent, except where local dialects or circumstances impose a preference, to the partial exclusion of some, or all the rest.

## XI.

The Israelites, ever murmuring and discontented under the reign of Jehovah, were desirous of having a king like the rest of the nations. They offered the kingdom to Gideon their deliverer, to him, and to his posterity after him : he generously refused their offer, and reminded them, that Jehovah was their king. When Gideon was dead, Abimelech, his son by a concubine, slew all his other sons to the number of seventy, Jotham alone escaping ; and by the assistance of the Shechemites, made himself king. Jotham, to represent to them their folly, and to shew them, that the most deserving are generally the least ambitious, whereas the worthless grasp at power with eagerness, and exercise it with insolence and tyranny, spake to them in the following manner :

Hearken unto me, ye men of Shechem, so may God hearken unto you. The trees, grown weary of the state of freedom and equality in which God had placed them, met together to choose and to anoint a king over them: and they said to the Olive-tree, Reign thou over us. But the Olive-tree said unto them, Shall I quit my fatness wherewith God and man is honoured, to disquiet myself with the cares of government, and to rule over the trees? And they said unto the Fig-tree, Come thou, and reign over us. But the Fig-tree said unto them, Shall I bid adieu to my sweetness and my pleasant fruit, to take upon me the painful charge of royalty, and to be set over the trees? Then said the trees unto the Vine, Come thou and reign over us. But the Vine said also unto them, Shall I leave my wine, which honoureth God and cheereth man, to bring upon myself nothing but trouble and anxiety, and to become king of the trees? we are happy in our present lot: seek some other to reign over you. Then said all the trees unto the Bramble, Come thou and reign over us. And the Bramble said unto them, I will be your king; come ye all under my shadow, and be safe; obey me, and I will grant you my protection. But if you obey

me not, out of the bramble shall come forth a fire, which shall devour even the cedars of Lebanon.

Bunee Israēel humeshu khooda kee badshahut men koor̥kōr̥aya bur̥bur̥aya kurte the, is waste ki manund uor quomon kee con men badshah nu tha. Akhir Juedoon ki conka himayutee tha cos se kuha ki too badshahut kur, hum ne teree poosht dur poosht kee sultunut qubool kee, cosne juwan-murdee se upnee nūmana, bulki con logon ko jutaya ki badshah toomhara khooda hue. Jub wooh murguya, Ubee mulik, ki coska beta hurum se tha, cosne Jotham chhoot, Juedoon ke jo uor suttur bete the, con ko mardala uor Shuekhmiyon kee mudud se badshah hooa. Tub Jotham ne, con-kee himaqut ke jutane ko uor is bat ke sabit kurne ko, ki jo bharee bhurkhum hote huen conko ukshur huokha kum hota hue, bur uks cos-ke kumeenon ko raj ke khwahish buhoot hottee hue, ki is men zoolm uor ghoroor buhoot sa keeje, kuha is tuor se ki soono ue Shuekhmiyo meree bat ki khooda toomharee bhee soonega. Ek wuqt durukhton ne bhee upnee be purwae uor buraburee kee halut se, ki jis pur khooda ne con ko rukha tha, bezar hokur, apus men ek

badshah t̤huhraane ke liye mushwurut kee, uor  
 zueeton se kuha, humara too badshah ho. oos  
 ne kuha ki muen upnee chikna,ee kee khoobee  
 ki jis se khoda uor khilqut khoosh huen ose  
 chhorkur hakimee ke boj se nakhooshee oot̤ha-  
 oonga uor rookhon pur hookoomut kuroonga?  
 Buud oske unjeer se kuha ki too humaree sur-  
 daree qubool kur. osne bhee juwab diya ki  
 muen hookoomut kee kurwahut ke liye upne  
 uch-chhe phulon kee mithas chhoroonga, uor  
 durukhton ka surdar bunoonga? Phir gachhon  
 ne ungoor se kuha ki too sahibee qubool kur.  
 Wooh bola ki muen upnee shurab kee huzzut,  
 ki jis se ullah uor oske bunde khoosh huen, tu-  
 joonga, uor peron kee badshahee ke waste dookh  
 durd riyasut ka suhoonga? hum upnee upnee  
 qismut pur razee huen, ja, o kisee uor ko sultu-  
 nut ke liye dhoondho. Tub sub brichhon ne  
 muko,ee se kuha ki a too humara badshah ho.  
 osne kuha ki muen ne toomharee badshahut  
 qubool kee, toom sub mere saye tule chuen se  
 ruho, ugur moojhe manoge to punah men ruk-  
 hoonga, nuheen to mere kanton men se ek ag  
 pueda hogee, ki toom sub ko Lubnan ke surw  
 sumet jula kur khak kurdegee,

It being pretty generally conceived, that there is no such thing, as a Hindoostanee story without either Arabic or Persian, I now submit the following to the Public. In it there is not one word of these languages; still the Hindoostanee here preserves its character and regimen so perfectly, that I am convinced the whole will be understood by all classes of men in India, who have yet learned what Hindoostanee means.

## XII.

Ko,ee kuheen ko chithee likhta tha, ek tiha,ct  
 oos ke pas a buetha, oos ke likhe ko luga dekhe,  
 tuo oos ne chithee men likha, jo buhootsee ba-  
 ten likhnee theen so nuheen likhee guen,  
 kyon ki mere kune ek niput chibilla buetha  
 hue, is liye nuheen likheen. Woon bola, upne  
 bhed kee batchet jo likhnee ho so likhte  
 kyon nuheen, muen to koochh toomhara likha  
 hoo, a nuheen dekha, tub is ne kuha, bhula jo  
 toom ne nuheen dekha, kuho to, yih kyon kur  
 jana jo muen yon likha hue. Is bat se buhoot  
 lujaya, ankhen heeche keen uor sir oopur nu  
 oothaya.



A person was writing a letter to send somewhere, when another came and sat down beside him, who began to look at the letter. He then inserted in the epistle, thus, "I had a number of circumstances to state, which have not been put down, because there is a very silly fellow sitting by me, on this account they are omitted." The other said, "Why don't you write any secrets which you intended; for my part I have not seen a syllable of your writing." On which the writer observed, "Well, if you have not seen it, pray inform me how you know that I have written so and so?" At this the other was so much abashed, that he fixed his eyes on the ground, and could not lift up his head, to look the writer in the face.

I would recommend the next story, of the man who heard badly, to the serious attention of all indolent dialogists, who will not often be in a better situation, with those they address, than the deaf man was in with his friend. In fact, to expect much good from mere dialogue knowledge, is nearly as preposterous, as to wonder why a blind man does not recover his sight by placing a pair of spectacles on his nose.

## XIII.

Kisee suōdagur ka ek shukhṣ buehra ashna-  
 tha, quṣakar suodagur beemar hooṁa.—Buehra  
 ooskee yadut ko chula, rah men chulte hooṁe  
 yih bundish bandhe, jo ṣahib sulamut ke peeche  
 he puehle yih poochhoonga. Kuho ṣahib mizaj  
 kuesahue, wooh kuhega uch-chha, muen kuhoon-  
 ga ameen, phir poochhoonga ghiza kya khate ho,  
 wooh kuhega dal khooshka, muen kuhoonga  
 nosh jan, tis pur yih suwal kuroonga, toomhara  
 moṁalij kuon hue? Wooh kuhega Mirza fulan  
 beg, muen kuhoonga, khoda ooske hath ko  
 shufae kamil bukhshe. Akhirush yihee munsoo-  
 bu thuhurakur ooske ghur puhoncha, sulamoon  
 ulek kurke nuzdeek ja bueṥha. Luga poochhne,  
 kuho yar tubiyut kuesee hue, mureez ne kuha  
 kya poochhte ho mare tup ke murta hoon, soon-  
 tehee bola ameen, khoda uesa kure. Becharu  
 beemar ek to beemaree se julṥa hee ṥha, is bat  
 ne uor bhee julaya, phir poochha, yar ghiza  
 kya khate ho? kuha khak; bola nosh jan bad,  
 yih skonkur uor bhee doona khufu hooṁa. Phir  
 kuha, sono dost toomhara moṁalij kuon hue,  
 ghosse men to bhara hooṁa ṥha hee bola, Mulik  
 ol muot; kuha behoot moobarik, khoda ooske  
 hath ko juld shufa bukhshe.

A certain merchant had a friend who was hard of hearing; by chance the merchant fell ill. The deaf man went to enquire after him, and, while going along the road, he made up this discourse. Then after salutation I will first ask this—"Well, Sir, how are you?" he will say, "better;" and I shall rejoin, "very good." When I inquire as to the diet he uses, he will say, "rice-pudding;" to which I shall answer, "may it do you much service." I shall afterwards put the question, "pray who is your physician?" he will of course tell me, "Dr such a one is," and I may safely add, "may God prosper his hands in the accomplishment of his work." At length having settled this plan he reached the house, and, after the usual compliments, he seated himself near the patient. "My friend," says he, "how are you?" the sick man replied, "do not you see that I am dying of a fever;" on hearing which he observed, "excellent! I hope God will keep you so." The poor patient was already peevish enough with his disease, but this made him much more so. The deaf man next asked, "what is your diet my friend?" and was answered, "fiddlesticks;" "may they do you much good" the other rejoined; on hearing this he

became in fact doubly enraged. His visitor then inquired thus, "do you my good fellow, say which of the faculty attends you?" boiling with indignation, he cried, "his worship Dr Death." "I give you joy," quoth the deaf man, "and may the Lord speed his prescriptions."

The following story, translated from the Persian, will serve as a useful exercise for beginners; I have therefore given it without an English translation.

#### XIV.

Ek shukhṣ ne kisec durwesh ke pas jakur teen suwal kiye, ek to yih, kuhte ho ki khōda ḥazir hue muṇ to kuheen nuheen dekhta hoṇ, jo hue to mōjhe dekhaṇ wōh kuhaṇ hue. Doosre yih, ki admec ko tuqṣecr ke liye uzīyut kyoon dete huen, jo kōochh kurta hue so khōda kurta hue, insan ko hurgiz kōochh qōdrut nuheen, kyoon ki be chahe khōda ke kōcc kōochh kur nuheen sukta, durṣoorut uḡur insan ko qōdrut hotce, tuṇ sub kam upne waste bihtur kurta. Teesre yih, ki dozukh kee ag men Shuṇṭan ko khōda kyoon kur julaḡga, kyoon ki khumeer cōskaḡ ag hue; pus ag se ag ko kyā dur? Durwesh ne ek dhela mutṭec ka ootha-

kur coske sir men mara, wooh rota Qazee ke yihan chula गया. Ya huzrut! fulane Durwesh se teen suwal muen kiye, tis ka moojhe koochh juwab nu diya, bulki matee ka ek dhe-  
ma mere sir men uesa mara jo ubtuk durd kur-  
ta hue. Qazee ne Durwesh ko bolake kuha,  
kyoon iske, toom ne, sir men matee ka dula ma-  
ra uor iske suwal ka juwab nu diya. Durwesh  
ne kuha dhela hee iska juwab hue, yih kuhta  
hue mere sir men durd hue, wooh kuhan, kuesa  
hue, moojhe dekhade, tuo muen khoda ko dek-  
hadoo. Kyoon meree nalish huzrut ke pas  
kee, jo kiya khoda ne kiya, be irade khoda  
ke ise nuheen mara, moojhe kya taqut jo muen  
maroon, surisht iske khak se hue, khak se kyoon  
kur isko dookh puhoncha? Wooh shukhs na-  
dim hooa, Qazee ne juwab Durwesh ka pusund  
kiya.

## XV.

### *Ode from Wulec.*

1.

Khoobroo khoob kam kurte huen,  
Yek niguh men ghoolam kurte huen.

2.

Dekh khooba ko wuqt milne ke,  
Kis uda se sulam kurte huen.

3.

Kum nigahee soon dekhte huen- wule,  
Kam upna tumam kurte huen.

4.

Kholte huen jub upnee zoofan ko,  
soobuh shadiq ko sham kurte huen.

5.

Kya wufadar hucnge milne men,  
Dil se sub ram ram kurte huen.

6.

shahibi lufz oos ko kuh nu suke,  
Jisko khooban kulam kurte huen.

7.

Dil lejate huen ue Wulee mera,  
Gool-rookhan jub khiram kurte huen.

*Paraphrase.*

1.

What havock yon beauties display,  
Where thousands of hearts they enslave:  
One look is enough for the gay,—  
And more than enough for the brave.

. 2.

Behold how the fair ones draw nigh,  
So graceful their motions appear;  
Each step is admir'd with a sigh,  
Each sigh is condens'd to a tear.

## 3.

Though glancing they carelessly dart,  
Fell arrows of scorn from their eyes,  
Those lodge in so mortal a part,  
Our souls are their victims and prize.

## 4.

If damsels, Aurora! combine,  
To spread their dark locks o'er thy car,  
The curtains of Night will be thine,  
Each face—a bright evening star.

## 5.

In loving how can they be true,  
While honey distills from each tongue;  
We captives bid freedom adieu,  
They spare not the old—nor the young.

## 6.

The bard whom those maidens address,  
In silence quaffs all that they say;  
Nay—wisdom is forc'd to confess,  
His wits have been ravish'd away.

## 7.

Lo! Wulee the pride of our swains,  
Hath lately forsaken his lyre—  
To gaze on the maids of the plains,  
Whose gait fills his breast with desire.

*Sonnet by the Late Nuwwab Asuf ood Duolu.*

1.

Yih ushk chushmon men ub jum ruhe nu ruhe,  
Hoobab war ko,ee dum ruhe ruhe nu ruhe;

2.

Too upne shewu, i juor o jufa se mut goozre,  
Teree bula se mera dum ruhe ruhe nu ruhe;

3.

Qunur ko hota hue hur mah men kumal o  
zuwal,  
Tere bhee hoosn ka alim ruhe ruhe nu ruhe.

4.

urq hue rookh pur tere khoosh nooma sunum,  
lekin,  
Humeshu gool pur yih shubnum ruhe ruhe nu  
ruhe.

5.

Yih wusf teree jooda,ee ka kya likhe Asuf? \*  
Yih ittifaq hue bahum ruhe ruhe nu ruhe †

\* What can Asuf say of thy absence,—how describe it?

† The constant reiteration of ruhe in the Hindoostanee verses, has rather a monotonous appearance than effect, when pronounced with the impressive cadence and emphasis that are here required; but how shall I transfuse the



6.

Juhan men too mera pyara, humeshu qa'im  
ruhe,

Lubon pur dum hue mera thum ruhe ruhe.nu  
ruhe.

*Translation.*

1.

Are lucid drops in either eye,  
Love's magic gems set there?  
Or do they glisten, sink and die—  
Mere twinkling spheres of air.

elegance which the intervening negative nu diffuses over this portion of the original, in which similar expressions are no less beautiful than significant. Ruhe ruhe nu ruhe, transcends my powers of communication in our own language, I shall therefore either cherish the hope, that future trials will prove more fortunate, or rest contented in the interim, with comparing it to those passages, so well known in the unrivalled soliloquy of Hamlet, "To be or not to be," &c. which I fancy will fade in every version from our mother tongue.

The words literally considered will run thus, ruhe, *if it stay*; ruhe, *it will stay*; nu ruhe, *should it not remain*; nu ruhe, *it will not remain*. By phrases of this sort the great uncertainty of any circumstance is denoted.

Each killing charm at once display,  
 Here, tyrant! strike thy dart ;  
 Take full revenge—but near me stay,  
 'Tis worse than death to part.

## 3.

Thy rival planet if we see,  
 Through monthly changes run,  
 From waning where is beauty free,  
 Though radiant as the sun?

## 4.

True, on thy cheeks youth blooming glows.  
 But, oh, frail mortal hear!  
 Yon virgin dew which decks the rose,  
 Just shines—to disappear.

## 5.

Yet, Asuf, why the boon de  
 That chance alone can give  
 Sure, absence wounds his l  
 Who slighted,—hates to live

## 6.

May thou, beloved! here  
 In bliss, like saints above;  
 Take this last breath! ret  
 To sigh—how much I love

## XVI.

*An Ode from Suoda.*

1.

Ghuer ke pas yih upnahee goomañ hue ki nuheen,  
Jufwugur yar mera wurnu kuhañ hue ki nuheen?

2.

Mihr hur zurre meñ moojh ko to nuzur ata hue,  
Toom bhee took dekhiyo sahib i nuzran, hue ki  
nuheen?

3.

Dil ke poorzon ke hughul meñ muen liye phirta  
hoon,  
Koochh ilaj oon ka bhee ue sheeshegurañ hue ki  
nuheen?

4.

Pas i namoos moojhe ishq ka hue ue boolbool,  
Wurnu cehañ kuonsa undazi fighañ hue ki nu-  
heen?

5.

Age shumsher toomharee ke bhula yih gurdun,  
Moo se bareektur ue khoosh-kumurañ hue ki  
nuheen :

6.

Joom hu ooskee wufa ka ki jufa kee tuqseer,  
Koe te bolo yuhañ moonh meñ zubañ hue ki  
nuheen?

## 7.

Poochha Suoda se muen ek roz ki ue aware,  
Tere ruhne ka mco,uiyun bhee mukan hue ki  
nuheen?

## 8.

Yek bu yek hoke bur-ashcoftu luga yih kuhne,  
Koochh tcojhe uql se buhra bhee miyan hue ki  
nuheen?

Dekha muen qat, tuer hoke ... opur hue  
ek shankh

hulqe-zun hoke parhna ho ... hue ki  
rebeen?

*Freely Translated.*

## 1.

I often wonder, whether the radiant object of  
my adoration smiles upon others or not, yet  
where is the spot that God ...

## 2.

Yon glorious orb to me ...  
beam; do you also, O ye enigma, ...  
hold if this be really so or not.

## 3.

I am wandering about with the fragments of  
a broken heart in my hand, say, O ...  
if there be any balm for cementing ...  
not?

## 4.

Songstress of the night, I also feel the mild influence of divine love, were it otherwise, what degree of noisy praise is there that my voice could not reach?

## 5.

Before thy faulchion, this neck of mine indeed is more slender than the finest hair, is it so or not, O ye daughters of genuine devotion!

## 6.

Is the justice of providence to blame, or is it the fault of my wayward fate? do let some people say here, if a tongue be in their head or not.

## 7.

I one day asked of Suoda, O wanderer! hast thou or not any fixed residence on earth?

## 8.

All at once becoming enraged, he began to say, "Silly body, is there one atom of sense in thy possession or not?"

## 9.

I have long since with my mind's eye espied a weary wight at the palace gate even of the mighty Freedoon, who knocking roars out—  
"Is there any one here or not?"

*Closely Translated.*

1.

In my foolish imagination I conceived another  
 possessed not  
 The radiant object of my love—else where is  
 he not?

2.

The ~~sun~~ of the universe in every atom shines  
 to my perception;  
 I ~~am~~ <sup>am</sup> intelligent for a moment—and see  
 that ~~it is~~ <sup>it is</sup> ~~not~~ <sup>not</sup>

3.

A broken heart, I wandering, carry within my  
 bosom!  
 Have you a cure for this, ye skill'd in ~~love~~ <sup>love</sup> or  
 have you not?

4.

O nightingale! I feel the reverence due to ~~thee~~ <sup>thee</sup>;  
 Else what is thy cause of ~~lamentation~~ <sup>lamentation</sup> that I  
 have not!

5.

Say, is my love to blame? or ~~is it~~ <sup>is it</sup> ~~hard fate~~ <sup>hard fate</sup>;  
 Tell me who can—is there a ~~to~~ <sup>to</sup> ~~go~~ <sup>go</sup> to speak of  
 not?

6.

Before the sword divine, this little neck ~~is~~ <sup>is</sup>  
 Is smaller than a hair—say, angel, ~~is it~~ <sup>is it</sup> not

## 7.

I one day enquired of Suoda the pilgrim—  
 “Hast thou a fixed dwelling-place or not?”

## 8.

Empassioned at the question, abrupt he answered—

“Hast thou the light of reason, friend, or not?”

## 9.

“Behold! at the palace-gate of the (late) monarch Fureedoon,

“A man calls aloud—is any one here or not?”

*Paraphrase.*

## 1.

What else, I oftentimes pensive ween,  
 Can various creeds and tenets mean,  
 Whence flow the ardent pray'r,  
 But that of Mooslim, Pagan, Jew,  
 Must, as the Christian's, each be true;  
 For God is every where,

## 2.

Thus in one circle we divine,  
 The radii from its bounding line  
 Concentric still unite;  
 So from the wide extended round  
 Of all religions, will be found  
 One only Lord of light.

## 3.

Yon solar orb in every ray  
 Shines forth the glorious god of day,  
 Oft with refracted beam;  
 On shifting clouds does he retire?  
 Or can they quench his awful fire?  
 Speak, sages! do I dream?

## 4.

With broken heart and wounded soul,  
 I wandering search from pole to pole,  
 For healing to my woes;  
 Still not one doctor can I find  
 Like death to cure my mortal mind  
 O come and bring repose!

## 5.

Sweet bird of eve, thy plaintive note  
 Could never drown my louder throat,  
 If rev'rence due to love,  
 Did not silence my moans and sighs,  
 And bid me turn these streaming eyes  
 To the great God above.

## 6.

Before whose dreadful sword, his word  
 Is like the cobweb's finest web  
 That floats upon the air;  
 Look, angels! tell me ay or nay,  
 Ye surely can the truth display,  
 And will the whole declare.



## 7.

That providence is just I own,  
 Though fortune sternly on me frown;  
 The fault perhaps is mine :  
 Come, cherubs ! teach the soothing plan  
 Of calm content to wayward man,  
 And let me not repine.

## 8.

Once I the pilgrim Suoda spied,  
 And then in earnest to him cried,  
 " Hast thou no fix'd retreat ?"  
 Enrag'd, responsive, thus he spoke,  
 " Sure, silly friend, you only joke,  
 " Or never heard of fate.

## 9.

" With reason's eye here take a glance—  
 " Through time and space's vast expanse,  
 " (Nor blink it with a tear)  
 " At once by Cesar's palace doors,  
 " Who knocking there incessant roars,  
 " Is any body here ?"

The freedom of paraphrase has led me to introduce one stanza, viz. the 2d, which is not in the *original* to compensate for the loss of another, by condensing *its* 7th and 8th here, into the latter only, as the reader will easily perceive on comparing both together.

## XVII.

Ghuzul, Mirza Kazim Ulee Juwan\* kee.

1.

Ueyam huen juwanee ke jub tuk buhar hue;  
Peeree jo a,ee phir to khizan ashkar hue. — —

2.

Ghufut nuheen hue khoob ghuneemut yih wuqt  
Se — sh — jaq se — ad, ugur hoshiyar hue.

3.

Mooq seohed beware pua pham upi he nuh  
Tub koochh nu ho sak — ad — ad — ad — ad — ad.

4.

Gur hue tumeez furq soofued o siyuh men kur,  
Eksan nu yar gurdishi luel o nuhar hue.

5.

Tuhseel kurke ilm kee, uch-chhe umul too kur,  
alum men adnee ka isee se — ad — ad — ad — ad — ad.

\* Juwan is the assumed poet of the *Tukhulloos*, which the Persians are so fond of, that very few of them and few of the Europeans are customary to introduce the *Tukhulloos* in the last stanza of every ode, in the most appropriate and neatest manner, as in the poem now before us.

6.

Chahe ugur ʔzeez ho, pueḁa kumal kur,  
Uor be kumal chushmi khula iḁ meḁ khwaḁ hue.

7.

Namurd keene kee jo zoobaḁ kurte huenḁ duraz,  
Foolmūt, conhoḁ kee tegh o qulum ka shiḁ hue.

8.

Kurte huenḁ nek namee ko dum se ḁsud ke qutl,  
Hur ek con meḁ ghatee hue uor nabukar hue.

9.

Nuosheerwan o Hatim o Roostum se ʔb hue kuon?  
Name niko conhoḁ ka suda yadgar hue.

10.

ʔdl o sukhawut uor shujaḁt kur ikhtiyar,  
Ek ek kee juhaḁ meḁ bina paḁdar hue.

11.

Muḁwe jumal ooska ho, jisko nuheenḁ zuwal,  
Dil ḁosni aḁzee pu tera bequrar hue.

12.

Peekur mueḁ ghoroor nu bud must hoojiyo,  
Jooz durdi suḁ nu uor koochḁ ooska kḁomar  
hue.

13.

Jis ko, Juwar! kisee se koḁdoorut nuheenḁ hue  
koochḁ,  
Dil ooska aḁene kee numūt be ghobar hue.

*A verbal Version of the above.**An Ode, Mirza Kazim Ulee Juwan by.*

1.

Season is youth of when till, spring is;  
 Age when arrived, then indeed autumn evident is.

2.

Inattention not is good, blessing this time reckon,  
 Hear thou ear of soul with counsel, if wise be.

3.

Hairs white bring will the message fate of when;  
 Than any thing not be able will, now power is.

4.

If be discrimination, difference white and black  
 in make,  
 Alike not, friend! revolution of night and day is.

5.

Acquisition made having science of, good deeds  
 thou perform,  
 World in man of, this indeed from, honour is.

6.

Wish may if dear to be, exist perfection cause.  
 World worthless (man) eyes of people in des-  
 picable is.

7.

Cowards malice of who tongue making are long,  
Calumny, them of sword and pen of employ-  
ment is.

8.

Making are reputation to breath with envy of  
slaughter,  
Every one them of assassin is and worthless is.

9.

Nuosheerwan, and Hatim and Roostum of, now  
is what? .  
Name good their, ever memorial is.

10.

Equity and generosity and bravery make choice,  
Each one of, world in, foundation firm is.

11.

Absorbed (in) glory its be, which to not decay.  
Heart, beauty fading on, thy unsteady is.

12.

Drunk having the wine of pride, not intoxi-  
cated be.  
Besides a headach no other else its crop sickness is.

13.

Whom to, youth! something with stain not is any,  
Heart his, mirror of manner without spot is.

*A Free Translation.*

1.

While the season of youth continues, we may really enjoy it as the spring of our lives, but when age comes on, we must perceive winter's approach through the falling leaves of autumn.

2.

— Oh! consider the present time as a precious blessing, which folly alone can despise; and if you be prudent, now lend an attentive ear to my admonitions.

3.

When grey hairs summon man to the grave, it will be too late to reform, youth is therefore the season for mental exertion.

4.

If you can discriminate light from darkness, O my friend! then immediately learn a most useful lesson from the regular vicissitudes of day and night.

5.

Now store your mind with science, and perform worthy actions, since from these alone a man is esteemed in the world.

## 6.

Should you court popularity; cultivate your genius and talents, for the illiberal and illiterate are despicable in the eyes of mankind:

## 7.

• Cowards who dart their tongues envenomed with malice, employ their dagger and pen in calumny's service.

## 8.

They who blast innocence with the breath of envy, are all to a man worthless assassins.

## 9.

Though not a vestige of Nuosheerwan, Hatim, and Roostum, now remains upon earth, still the fame of their great actions will prove eternal.

## 10.

• Practise justice, generosity, and every noble virtue, because each of these will prove more durable than a monument of brass.

## 11.

As the mind loses its energies by admiring perishable beauty, do you contemplate that glory which alone is a stranger to decay.

## 12.

Never allow the favours of fortune to intoxicate you with pride; lest you subject yourself to its giddiness and distraction.

## 13.

He whose heart, O youth ! is free from every stain, has a conscience clear as the limpid stream.

*Paraphrase.*

## 1.

Fair youth is the season which mortals should  
prize,  
As the spring of both body and mind,  
Through summer and autumn, see life swiftly  
flies !  
With old age, its cold winter, behind.

## 2.

Awake ! now sweet Hebe benignantly cheers,  
Like Aurora, the morn with her rays !  
O hear, my young friends, ere the dark night  
appears !  
For improvement, these—these are the days.

Exert every nerve, while the soul is in tune,  
The high summits of learning to gain ;  
Should time's hoary locks bring death's warning  
at noon,  
Then indeed you may labour in vain.



## 4.

If reason or genius your bosoms yet fires,  
 With advantage contemplate this truth!  
 As daylight itself before darkness retires,  
 Clouds may lower on the sunshine of youth!

## 5.

Now quickly employ every moment you can,  
 Adolescence with honour to crown,  
 For science should ever distinguish the man  
 Who aspires or to rank or renown.

## 6.

In arts and accomplishments emulate all,  
 Persevere to fame's temple, in view;  
 While envy and ignorance shamefully fall,  
 Merit's bays, there, are waving for you.

## 7.

The dictates of malice let cowards obey,  
 Armed with pencil, stiletto, or pen,  
 Leave slander's base weapons, which innocence  
     slay,  
 To assassins—the basest of men.

True worth is a lamp, with celestial flame,  
 That will shine when this globe shall decay.  
 Though monuments sink in the dust,—a good  
     name  
 Is the dawn of eternity's day.

## 9.

By just and magnanimous actions the brave  
Gather laurels unfading on high;  
From earth far removed,\* and the sting of the  
grave,  
In heaven,—where they never can die. • •

## 10.

See pleasure and fortune both fade like the rose,  
When its dew drops of morn disappear!  
But glory's immortal fresh blossoms disclose,  
Like the myrtle, spring's charms through the  
year.

## 11.

Indulge not too freely in pride nor in wine,  
Those false lights of this visible gloom!  
Which coxcombs and profligates borrow to shine,  
As mere glow-worms in vice's dark tomb:

## 12.

While juvenile minds, which no passion inspires,  
That an angel might blush to descry,  
Reflect the pure image that virtue admires,  
In the tear of mild symnathv's eve.

## XVIII.

Ghuzuli Hafiz.\*

• 1.

hijabi chihru,e jan meeshuwud ghoobari tunum,  
 Khoosh an dume ki uzan chihru purdu bur fi-  
 gunum.

2.

Chooneen qufus nu suza,e choo mun khoosh il-  
 han ust,  
 Ruwum bu goolshuni rizwan ki moorghi an  
 chumunum.

3.

uyan nu shood ki kooja amudum kooja boodum,  
 Diregh o durd ki ghafil zi kari khweshtunum.

4.

Chigoonu tuof koonum dur hureemi alumi qoods,  
 Ki dur surachu,e turkeeb tukhtubundi tunum.

\* The intimate connection between the Hindoostanee and Persian languages, renders every apology for the appearance of the above Ode from Hafiz unnecessary, because we can no more separate the grammar of these tongues entirely from each other, than we can totally disjoin the Greek and Latin rudiments.

## 5.

Mura ki munzuri hoor ust muskun o mawa,  
Chura bu koo'e khurabatiyañ bawud wutunum.

## 6.

Ugur zi khooni dilum boo'e mooshk mee'ayud,  
ujub mudar ki humdurdy nafu'e khootunum.

## 7.

tirazi pueruhune zur kushum mubeen choon  
shumu,

Ki soz hast nihanee durooni pueruhunum.

## 8.

Biya o hustiye hafiz zi peshi oo burdar,  
Ki bawoojoodi to kus nushnuwud zi mun ki  
munum.

*A Free Translation.*

## 1.

The shade of this body obscures the radi-  
ance of my soul, welcome that hour, when I  
may tear the veil from its celestial counte-  
nance.

## 2.

Such a cage doth not become a warbler like  
me, who soars, as a bird of Paradise, to the re-  
gions of bliss.

3.

I know not where I now am, nor where I formerly was; woe is me, I have neglected my own self!

4.

How can I wing my flight round the temple of the pure empyrean, while confined within the bars of this terrestrial frame?

5.

Why should I, who aspire to the asylum and abode of cherubs, find a mansion here among the haunts of degraded forms?

6.

Should my heart's blood be stained with the dark hue of musk, be not surprised, for I am a fellow-sufferer with the musk-deer of Khotun.

7.

Do not contemplate the gay form of my orient robes alone, while I like a taper am consuming with the internal fires, which this breast of mine conceals.

8.

Come, my soul! draw the curtain of delusion from the eyes of Hafiz, for while thou art, no body shall learn from him, that he can really exist without thee.

## XIX.

## Ghuzul Meer Ummun Lootf kee.

1.

Hue ot julwue jaṇ ka gilee budun mera,  
 Khooda kure ki core khak ho yih tun mera.

2.

Qufus men dooniya ke kya bole moojh sa khoosh  
 ahung,  
 udun men chuhchuh maroon, wooh hue chu-  
 mun mera.

3.

Nu sumjha yih ki kuhan tha uor ub kuhan aya.  
 Huzar huef ki ghafil hue fuhm o zun mera.

4.

Kuroon muen kyoon ke bhula lamukan kee  
 suer, ki ub  
 Phunsa hue qued men khakee budun kee mun  
 mera.

5.

Humara ghur to hue hooron kee ankh kee pootlee,  
 Gulee men muckushon kee kyoon ki ho wu-  
 tun mera.

6.

Khuta nuheen jo mere khooni dil se mooshk  
 kee boo,  
 Mile toojhe ki hue dil nafue khootun mera.

## 7.

Yih nuqshi jamu,e zirkush mera nuheen jon  
 shumu,  
 Ki huega purdu,e fanoos puerhun mera.

## 8.

toṭha too hustee ko Hafiz kee ake uz ruhi Lootf,  
 Ki ko,ee soone nu tere samḥne sookhun mera.

*Paraphrase of the above.*

## 1.

Hail, heavenly spark ! that glorious day,  
 When thou, releas'd from circling clay,  
     May soar to realms of bliss :  
 No longer shall this frame confine,  
 A soul inspir'd by love divine,—  
     Pure bird of Paradise !

## 2.

God's mystic scheme I vainly scan,  
 And grasp his mind infus'd in man ;  
     These—far transcend my song.  
 Thro' death's deep gloom, how wing my flight,  
 To that eternal source of light—  
     Eclips'd from me so long ?

## 3.

Eccentric spirit ! why first roam—  
 To earth—from heav'n thy native home;  
     Where kindred angels dwell ?

How like the bounding musky deer,  
 Thou still art doom'd to anguish here—  
 This yearning heart can tell.\*

## 4.

Those radiant orbs, earth's vernal bloom,  
 Lose all their charms, while I consume  
 With melting sighs on sighs :  
 Yes, bright Intelligence ! I see,  
 My SELF † cannot ascend to thee,  
 Till mortal HAFIZ dies.

\* The animated allusion to the musk-deer by Hafiz, in this verse, can be relished by those only who will examine the natural history of this animal. If we add to this, the coagulated contents and general structure of the musk-bag, evident upon dissection, we shall find they are not very dissimilar to a heart, supposed to have its blood curdled and scorched by the ardour and anguish of disappointed love.

† The reader will perceive my notions of Self, both in Metaphysics and Philology, in this extract, from the Persian Grammar, by Sir W. JONES, whom in this respect I implicitly follow.

I here use *his self* and *their selves* instead of the corrupted words *himself* and *themselves* ; in which usage I am justified by the authority of



*A Translation of the above Paraphrase.*

1.

Ue purinde khoold ke is dami khakee se riha,  
Hoke corjae too oos ja tha juhan basa tera.

2.

Upaee phoolwaree qudeemee kee kure phir  
deed too,  
Juon se din men, toojhe wooh din moobaruk  
hoga.

3.

Ue ki too jeeta hue ishqe ezudee ke shuoq men,  
Kur sukega phir nu toojh ko qued pinjra khak  
ka.

4.

Rooh insan kee lutafut ke subub pata nuheen,  
Phir milega kisturuh moojh ko nishane kibriya.

Sidney, and of other writers in the golden age of our language; *self* seems to have been originally a noun, and was, perhaps, a synonymous word for *soul*, according to Locke's definition of it: "*Self* is that conscious thinking thing, which is sensible or conscious of pleasure and pain, capable of happiness and misery." If this observation be just, the Arabs have exactly the same idiom; for their nufs, *soul*, answers precisely to our *self*, as—subiycon ruma nufsuhoofee nuhrin, *a boy threw his self into a river.*

## 5.

Jo chhipa ankhoṇ se ho kis turuḥ se awe nuzur,  
Dekhīye kyoṇ kur cose, upna kuhaṇ yih mur-  
tubu.

## 6.

Uor jo yih chahoon ki coska bhed koochḥ za-  
hir kuroon,  
Moonh nuheen rukhta hoon uesa, upnee go-  
ya, ee so kya.

## 7.

Muot ka muedani teeru tue kurega kis turuḥ,  
Uese undhiyare se kyoṇ kur ja, ega toojh se cora.

## 8.

Is kuṣafut men jo tha too, kub phir awega nuzur,  
Chushmu, e nooree qudeemee hue jo mooddut  
se chhipa.

## 9.

Huen muluk humjins jis men cos wutun ko  
chhor kur,  
Bhoola bhuṭka duhr men phirta hue kyoṇ ue  
bewufa.

## 10.

Moozturub ahoo, e mooshkeen sa jo dookḥ bhur-  
ta hue too,  
Bun men yuhan cosko dile khustu hue mera  
janta.

## 11.

Jub muen juljata hoon upnee ahi atushbar se,  
Ye sitare poor ziya uor baghi dooniya poor fiza:

## 12.

Tub niput be rootbu uor nacheez ate huen nuzur,  
Yuume ub hasil nu koochh howega inse mood-  
du.a.

## 13.

Ue khoda! tub tuk nuhoge jaa kee toojh tuk  
puhconch,  
Jub tuluk jawe nu mur yih Hafize khakee mera.

## XX.

## 1.

Baten kidhur gucen we teree bholee bholiyan,  
Dil leke bolta hue jo too ub ye boliyan.

## 2.

Hur bat hue luteefu o hur yek sookhcon hue rumz,  
Hur an hue kinayu o hur dum thutholiyan.

## 3.

huerut ne cosko bund nu kurne dee phir kubhoo,  
Unkhiyan jis arsee ne tere moonh pu kholiyan.

## 4.

Undam i gool pu ho nu quba is muze se chak,  
Jyon khoosh-chhubon ke tun pu musuktee  
huen choliyan.

5.

Kin ne kiya khiram chumun men ki ub şuba,  
Latee hue bo,e naz se bħur bħur ke jħoliyan.

6.

Saqee puhonch shitaḅ ki tojħ bin is ubr se,  
Purte nuheen tugurg burustee huen goliyan.

7.

Kya chahiye tojħe sur i ungosht pur ħina,  
Jis be goonuh ke khoon men chahen dooboliyan.

8.

Jyon burf hogu,e huen khoonuk ub bootani hind,  
Nisbut coñhon kee gurm huen kabool kee loliyan.

9.

Suoda ke dil se şaf nu ruħtee thec zoolfi yar,  
Shane ne beech pur ke girhen coskee kħoliyan.

*Literal Translation.*

Where are thy kind innocent expressions now,  
that, having captivated my heart, thou talkest  
to me thus?—All thy words are gibes, and  
every sentence is raillery.

Not a moment without sarcasm, and each  
breath has become a taunting joke.

Admiration hath not yet allowed the mirror  
to sleep, that opened its eyes on thy counte-  
nance.

The capsule of the flower doth not burst with such charms, as when the garment of the fair gives way.

Who hath been walking in the garden, that now the zephyrs come overloaded with the perfumes of blandishment?

Come quickly, my beloved, for without thee the clouds are not discharging hail, but bullets.

Why shouldst thou dye the tips of thy fingers with *hina*\*, while they can be dipped in the blood of victims (to thy love)?

The damsels of India have become as cold as ice, and are rivalled in affection by the maids of Kabool.

The tresses of my love were not in concord with Suoda, till the comb, interposing, unravelled their (prejudices) contortions.

\* The *ligustrum indicum*, or eastern privet, called also menhdee, and much used for staining the nails, hands, and feet, of a red colour.

*Paraphrase.*

1.

Was thy innocent prattle divested of art,  
That formerly ravish'd my ear,  
With the view of insidiously stealing this heart?  
Ah! whence these harsh words I now hear?

2.

Why thus constantly poison whate'er you express,  
With scoffs, gibes, and taunting unkind?  
Can satirical wit on a lover's distress  
Become a benevolent mind?

3.

Since the morn I beheld thee so lovely and gay,  
These eyes have been strangers to sleep;  
All the night for my fairest I ravingly pray,  
Whole days, can do nothing but weep.

4.

Not a bud where the lily just peers do I see,  
So charms its admirer above,  
As the muslin receding can fascinate me,  
To gaze on thy snow-balls of love.

. 5. . .

When Aurora from Phœbus comes tripping it by,  
Her shape, breath ambrosial, and air,  
Are so much my dear nymph's, I distractedly cry,  
Whence, whither thus early, my fair?

## 6.

Though yon clouds burst with peals we have  
nothing to fear,  
Since the skies will relenting avert,  
While such innocence, beauty, and goodness,  
are near,  
Each shaft but thy own from my heart.

## 7.

If kind nature, not art, lilies, roses, can grace,  
With pencil and colours divine,  
Shall paint sacrilegiously beauties deface,  
Each *bloom* sees with envy in *thine*?

## 8.

How, ye damsels of Hind, prove more frigid  
and cool,  
Than hills cover'd over with snow,  
As our genial warm plains, while the maids of  
Kabool  
With love amid icicles glow.

## 9.

Are those *locks* not intended to rivet thy *chain*?  
Fly, Suoda, enchantment is there!  
What comb hath the power to release thee  
again,  
From *jetty* fell *ringlets* of hair?

---

By way of variety, and to accommodate my juvenile military students with something more immediately in their department, I shall in this place present them with the words of command, generally adopted in the British Indian armies, and also with a few of the Articles of War, in the Hindoostanee language, as a knowledge of these will serve to introduce them to all the rest, to be found either in those works I have already published, or in some future publication, for the particular use of East India cadets.

*Preliminary and Supplementary Observations, by the late Lieutenant ROBERT WEBSTER, of the Bengal Military Service, and by the AUTHOR of these Sheets.*

The following Military Terms, made use of by the natives in their own and our armies, may be of service to any young officer who is appointed to a Sipahce corps, immediately on his arrival in India. After becoming master of them, he might attend every drill, observing



carefully the expressions which the drill-serjeant makes use of in explaining the English words of command, when teaching the recruits their exercise. The whole should then be noted down, very carefully and alphabetically, in a memorandum book, the officer paying due attention to their orthography. When he thinks he has obtained a sufficient number of words to be able to instruct a squad, he might, with his commander's leave, take charge of one, which he should exercise, morning and evening, for near two months; pronouncing the words of command at first slowly and distinctly with the extent of his voice. Rapidity of utterance will come of its own accord afterwards. By so doing he will get acquainted with the men, and they accustomed to his command, the advantages attendant on which are well known to every officer, but more especially to those who belong to the native regiments.

The military scholar will do well to recollect, that many useful words must be omitted in the Vocabulary, from their having no such expressions in the Hindoostanee. In these instances, however, he must use the English word more or less corrupted, according to circumstances,

with which a little practice will soon familiarize the learner. Some few of the corruptions in question will appear in the Second Volume, which will afford no bad clue to all the rest, and those in *Italics* here, are commonly preferred in our armies. It cannot be expected that the natives, in every regiment of the service, will make use of all the words of command exactly as they occur in these pages, since every one will take a certain latitude in his own translation of the English. At all events, those used by the late Lieutenant Webster will be generally understood, and may serve as a good model for others, who may feel inclined to bring this department of military duty to the perfection which it certainly merits, in every point of view, in our armies. Many of the words which are inserted in the Second Volume, are probably omitted here, and a few in the present list belong exclusively to the artillery, as I at first intended to have given, not only all their terms, but those belonging to the sea service also.

After examining the written materials that my friends had collected for the above purpose, I found such a chaos of corruptions and intermixture of tongues, as to make me relinquish

the attempt, at least for the present. I may at some future period be induced to prepare a more complete military and naval vocabulary, than I could accomplish now, especially if I be fortunate enough to receive any intimation of assistance and encouragement. It will come to pass in such a case, with private satisfaction and public advantage.

Accompaniments, *keel kaṭṭa, saṣ saman.*

Advanced to, *shust, (to take) shust-barāṭhā*

Advance to, *sambhāṭhā, barāṭhā*

Ambush, *daṇw, gāṭa, gṛāṭ.*

Ammunition, *jungē-ṭoṇṭa, baroot golee, saman jungle.*

Angle, *goṣhu, kona.*

Anvil, *ghun, nihaṭee, sundan.*

Approaches, *morchu, morchal, uṛgura.*

Alarm, *pokar, hank pokar.*

Armistice, *wuqfu, moḥlut, ṭuhrawa.*

Armour, *buktur, jhool, charaṭeen.*

Arms, *huthiyar, ḥurbu, silah.*

Arsenal, *silah-khanu.*

Articles of war, *lushkuree aṭeen,*

Artillery, *topen, top-khanu, (man) golundaz.*

Attack, *hulla, dhawa, churhaṭee, ḥumlu.*

To attack, *(in front) moḥra marna, (the rear)*

pichharee-marna, (*in flank*) kumur- (ya)  
nee-marna, v. *flank*.

Axle-tree, dhooree.

Axe, tubur, tubul, koolharee, (*pick*) guentee.

### B.

Baggage, boongah, cheezbust, buheer.

Barrel, peepa, (*gun*) nulee.

Barrier, urgura, phatuk.

Base, ~~ma~~ jur, ~~beoniya~~.

Bastion, boorj.

Battery, morchu, dumdumu.

Belt, pertula, dab, duwal.

To blockade, gher-lena, nakabyundee-k. mooha  
siru-k. gird-k.

Blunderbuss, dhumaka, qurabeen.

Body of men, guroh, risalu, ghol, toomun.

~~Bomb~~, hooqqu, ghobare ka gola.

Bombardier, golundaz.

Breach, koombhul, boogharu, durar, phoot  
shigaf, (*practicable*) chulta boogharu.

Breast-plate, chupras.

*Brigade*, dustu.

Brimstone, gundhuk.

### C.

Carriage, ruhroo, ruhkulu, tukht.

*Camp*, pura, o, lushkur-gah.

Cantonments, chha, onee.

Cavalier, dumdumu, v. *trooper*.

Capitulation, quol qurar.

Carabine, qurabeen, dhum-dhum.

*Cartouch*, tosdan.

*Cartridge*, tonta, (*light*) and usee, *carbine*.

*Cartridge*, chur-dhum.

Casement, mur-hat.

Cavalry, toork-sawar.

*Centre*, beech, naf, qalb.

Cession of arms, mo-bid, se-dok.

Circumade, chadur-dopur.

\* *To wave* a sheet or cloth of any kind round the head repeatedly, implies that the people who do so, consider their selves in the power of the enemy, and mean to submit accordingly. This in day light answers every purpose; but the rude state of military tactics in the East, has not yet provided an adequate expedient, during hostile attacks at night. The natives would, under such circumstances, give over firing, call out uluman, uluman, or uman, uman, and probably wave a light or torch circularly in the air, to show that they had submitted, and expected mercy accordingly. In the day time, even when a man leaves the ranks and approaches the enemy unarmed, he is considered as sacred as a person among us

Chamber of a gun, top kee koṭṭhee.

Chain, zunjeer.

*Chalange* to, luṛaṇṇe mangna, mcoqabulu-chahna,  
(as a *sentry*) ṭokna, rokṭok-k.

Colours, nishan, jhunda, bueruq.

*Commission*, oḥdedaree-sunud.

*Company*, biradurce.

Compliment, sulam.

Convey, qafilu, buḍruqu rusance.

To countermarch, kawa deke phirṇa.

*Court-Martial*, lushkuree uḍalut.

Cuirass, charaṇenu, jhool.

Cymbal, jhanjh, munjeera.

#### D.

Decamp to, chule-jana, ooṭṭ-j. kooch-k.

Defences, aṛ, oṭ, uṛguṛa, buchaṇo.

Defile, duru, naka, ghaṭ, gulee.

Deserter, bhugora, firaree.

Detachment, ghol, risalu, v. *brigade*, &c. tuṇṇatee.

Division, ṭola, ṭolee, v. *body*.

Discharge, burturfee kee chiṭṭhee, (*to*) nam-kāṭna  
juwab-d.

Drum, ṭumboor, ṭublu.

---

bearing a flag of truce, and will be received in the light of a pacific messenger demanding a parley, &c. from the adverse army.

Drummer, *tumboor-chee*.

Duty, *baree*, *khidmut*, *kam*, *nur-khara*, *chuokee*.

## E.

Embrazure, *rund*, *top ka jhuroka*.

To Enfilade, *aga-marna*, *or bandhna*.

Encamp to, *deru- or mookam-k*.

Evolution, *parbat*.

Exercise, *quwaid*.

## F.

Fascine, *jhapka*, *or kaker*.

Feathers, *kaun*.

Fence, *chaulow*, *dishla*, *buharu*.

Field piece, *top rukulu*, *top pulchee*.

Flank, *bughul*, *kunag*, *kunag-kunag*.

File, *pant*, *pura*, *qutar*.

File off to, *qutar qutar-or kawa de ke-chulna*.

Forlorn hope, \* *commedwar sipahiyon ka jutka*,  
*janbazon ka ghol*.

Forage, *kuhee*, *rusud*, *luhna*, *seedha*, *panee*.

Form to, *bunna*, *bunana*, *pura-bandhna*.

Fort, *quluu*, *gurh*, *gurhee*.

\* Were this translated literally, the inauspicious name alone would prevent the natives from comprehending what was intended by the expression among us. It is in cases of this nature, where not only the skill of a linguist is

Fosse, khunduq, pueghar. v. *ditch*.

Furlough, ruza, chhoottee.

## G.

Gabion, tokree.

Gate, phatuk, durwazu.

*General*, surdar, bukhshee, (*in chief*) meer-bukhshee.

*Gin*, thekee.

Glacis, pashu, dugran.

Grenade, hooqu, (*thrower*) hooqe-baz.

To Ground, solana.

*Guard*, chuokey, puhru, (*advanced*) hurawul, qurawul, ugaree, (*rear*) chundawul, pichharee.

To Guard, nigahbanee-k. khubur-lena, hifazut-k.

Guide, hurkaru, duoraha, rah-bur.

Gun-carriage, urabu, v. *carriage*.

## H.

Helmet, top, khod.

Hide, cham, chursa.

*Howitzer*, urabu.

*Hospital*, beemar-khanu.

Hurdle, thuthur.

requisite, but that discrimination also, which can be attained from a real knowledge of the manners and customs of the people, through their vernacular tongue alone.



## I.

Infantry, puedul, piyade.

Intrench to, morchu bundee or selab hoochu-k

## K.

Knapsack, jhola.

Kaddie, chumbach, d. c.

Laboratory, haroot or kar kham

Lamb or mutton, v. *carriage*.

Leopard, pur, pur.

## M.

Magazine, madda, v. *carriage*.

Maid, mada, v. *carriage*.

Match, jamgee, daya suatee.

Mine, soorung, (*to spring*) soorung-marna.

Mortar, hooqu, ban, ghobara.

Motion, hurkut.

Mould, sancha.

Mutiny, dunga, fusatl, hungamu, fitnu.

## O.

Oblique, kona kane, tirthha.

Officer, surdar, ohide-dar, v. *general*.

Ordnance, chuò chukkee, v. *gun*.

Outpost, aspas kee tu, enatee.

## P.

Parade, quwa id-gah, v. *exercise*.

Parley, juwal suwal, (*to beat*) kupra-hilana,  
v. *chamade*.

Party, jutha, risalu, tuṣṣenatee.

*Pass*, nikasee kee chithee, dustuk rahdaree, pur-  
wala, (*strait*) dura, ghat, v. *defile*.

*Patrole*, ṣṣalawa, ṣṣilayu.

Park, top-khanu.

Palisade, kutghura.

Peace, mel, ṣṣoluh.

Picket, mekh, kḥoontee.

*Picquet*, ṣṣilayu, girḍawuree, itaqee.

*Pivot*, kḥoont.

Pioneer, bel-dar.

Plan, nuqshu.

Platform, chubootru, muchan.

Port-fire, muhtabee, huṭḥphool, v. *match*.

Pole, phur, jooa, bum.

Priming wire, sozun, soṣṣa.

Priming (*powder*) runjuk, (*pouch*, &c.) runjuk-  
dan.

## Q.

*Quadrant*, coṣṣoorlab.

## R.

Rammer or pounder, moosul, doormoos.

Rampart, fuṣṣeel, kumur-koṭa, ḍeewar.

Range (of shot, gole ka) ṭuppa, pulla, mar, choṭ.

Rear, pichḥwara, peeḥḥa.

To recoil, puluṭna, huṭana.

Redoubt, morchu.

To relieve, budul-lena, budlee-kurna.

Rendezvous, uḍḍa, mujmu.

Reserve, phaltoo, oobaroo, fazil.

Retreat, puhloo-tihee, (to) huṭna.

Rocket, ban.

Roll, ismnuweesee, furd, fihrist.

### S.

Sally to, khōrooj-k. oobḥurna.

Sand bags, baloo kee ṭhuelee.

Sash, jalputka.

Scaling ladder, kumund, v. *ladder*.

Shovel or spade, belchu, koodal, phuoṛa.

Sight, mussa, rukḥee, deed-ban.

Sling, duwalee, v. *bèk*.

Sponge staff, soombḥa.

Squadron, ghol, dustu, jhōnd.

Stockade, kumur koṭa, v. *palisade*.

Sword, kirch, neemchu, tulwar.

### T.

Target, chand.

Tarpaulin, ghuṭa ṭop, mom-jamu.

Tent, deru, khuemu, tumboo, pal.

Touch-hole, runjuk-ghura, (ya) -soorakh.

Tompion, duṭṭa.

Trigger, lublube, kul.

Troop, toomun, risalu.

Trooper, suwar.

Trunnions, purkan.

Tumbril, peṭee.

V.

Vanguard, hurawul, agaṛee, mohṛa, v. *guard*.

U.

Uniform, sipahiyānu bana

W.

Wadding, kusun, nuwalu.

War, jung, luṛaṛee.

Weapons, hurbu, huthiyar, v. *arms*.

Wing, puhloo, bughul, kancee, (*right*) muemuna,  
(*left*) muesura.

Y.

Yoke, jooa, joowat, juwalee.

Order arms, bundooq ootaro.

Fix bayonets, sungeen churhaṛo.

Shoulder arms, bundooq kandhe pur rukho.

Present arms, sulamee ka haṭh.

Charge bayonets, sungeen ka haṭh.

Make ready, ghoraṛ do paṛe pur churhaṛo.

Half-cock firelocks, ek paṛe pur ghoraṛ rukho.

Present, shust lo (ya) bundooq jhookaṛo.

Fire, chhoro, dagho, or maro.

Handle cartridge, tonṛe pur haṭh rukho.

Open pans, phirjoola- (ya) piyalu-kholo.

Prime, runjuk pila,o.

Load, tonta bhuro.

Draw ramrod, guz nikalo.

Ram down cartridge, tonta guz se maro.

Return ramrod, guz phir do.

Seize the firelock with a firm grasp, bundooq  
moothiyake pukuro.

Prime and load, runjuk pila,o, tonta bhuro.

Recover arms, kan se mar.

Dress by the right, duheene nuzur kuro, burabur  
hoja,o.

Dress by the left, ba,en nuzur kuro, burabur  
hoja,o.

Eyes to the right, duheene nuzur.

Eyes to the left, ba,en nuzur.

By the right backwards dress, duheene dekḥ  
peeche hutke burabur hoja,o.

By the left backwards dress, ba,en dekḥ peeche  
hutke burabur hoja,o.

By the right forwards dress, duheene dekḥ age  
burhke burabur hoja,o.

By the left forwards dress, ba,en dekḥ age burhke  
burabur hoja,o.

To the right face, duheene phiro.

To the left face, ba,en phiro.

To the right about face, duheene se adha chukkur phiro.

To the left about face, baen se adha chukkur phiro.

Rear ranks take open order, pichharee kholo.

Rear ranks take close order, pichharee milo.

Pile arms, bundooq jeoorce kuro.

Ground arms, bundooq sola.

Stand at ease, hath mila (ya) maro.

Attention, jang se hath mila.

Keep up your heads, sir oottha.

Ordinary time, march, thumbe qudum se age chulo.

Step short, eree angoothe ke pas rukh dheere qudum chulo.

Quick march, juldee qudum oottha.

Step out, lumba qudum rukho.

Change the step, qudum budlo.

Halt, khure ruho.

To the right wheel, duheene khookh pur samne se chukkur kha.

To the left wheel, baen khookh pur samne se chukkur kha.

On your right backwards wheel, duheene khookh pur peechhe se chukkur kha.

On your left backwards wheel, baen khookh pur peechhe se chukkur maro.

The company will step back six paces, kumpunee chhu qudum peeche hutega.

To the left or right oblique, baen ya duheene tirschha qudum chulo.

Point your toes, panw ke punje duba.o.

To wheel on the center, beench ke khood pur chukkur marna.

Mark time, upnee juguh khure ho qudum ootaha.o.

To march in file, qutar qutar chulna.

The company will advance, kumpunee age burho.

To recruits will go to ball practice every evening, hur roz sham ko niye sipahee chand maree ke waste jaenge.

There will be an inspection of arms to-morrow morning, see that they are all very clean, fujur kul kante kee dekhaee hogee, dekhi ki sub uchhee turah saf ruhen.

Take care that the supernumerary arms are cleaned every day, khuburdar ki surunjam jo oobaroo (ya ufzood) hue roz roz mula jawe.

Bring me a written report of the company daily, kumpunee ka uhwal roz roz humare pas likhlaya kuro.

When were you enlisted? toom kub nuokur hoo.e?

Press the butt well to the shoulder, koonda  
mondde pur uchhee turuh duba o.

Pull the trigger strong with the middle finger,  
; becch kee unglee lublube pur zor se dabo.

Tell off the company into three sections, kum-  
punee ko teen tolee kuro.

The company will wheel in echellon of sec-  
tions, pulṭun tirschhee tolee hoja, egge, or pul-  
ṭun seerhee ka kam kurega.

At what time does the battalion march to-  
morrow morning? fujur kis wuqt pulṭun  
kooch kuregee?

How many men are for *picquet*? aj rat ketne  
juwan tilaye kee nuokaree ke waste huen?

### *Articles of War.*

#### *Article IV. Section 2.*

Any officer, non-commissioned officer, or sol-  
dier, who being present at any mutiny or sedi-  
tion, does not use his utmost endeavours to  
suppress the same, or coming to the knowledge  
of any mutiny, or intended mutiny, does not  
without delay give information thereof to his  
commanding officer, shall be punished by a  
court-martial with death, or otherwise, accord-  
ing to the nature of his offence.



## IV. 2.

Chuoṭṭṛee a,een doosre bab kee.

Jo ko,ee chḥoṭa burā cḥdēdār ya sipahee, ki-see dunge ya fusad men ḥazir hoke, upne muq-door bḥur cḥsee ko mulmet nu kure; ya kisoo dunge ya cḥs ke irade se waqif hoke, troont upne surdar ko iskee khubur nu puḥoonchawe, tuo suza cḥskee *court-martial* kee tujwēez se qutl hoga, ya uor ṭuruh kee ṭumbeeh upnee tuqṣeer ke laṭiq pawega.

*Article V. Section 2.*

Any officer or soldier who shall strike his superior officer, or draw, or offer to draw, or shall lift up any weapon, or offer any violence against him, (being in the execution of his office) on any pretence whatsoever, or shall disobey any lawful command of his superior officer, shall suffer death, or such other punishment as shall, according to the nature of his offence, be inflicted upon him by the sentence of a court-martial.

## V. 2.

Panchween a,een doosre bab kee.

Ko,ee cḥdēdar ya sipahee, jo upne se burā ya qudeem cḥdēdar ko mare, ya tulwar cḥs pur

khuenche, ya khuencha chahe, ya kisoohut-hiyar ko oothawe, ya kisee turuh kee zuburdustee numood kure, kisoohoojjut se; ya upne se bure ya qudeem ophdedar ka koee wajibee hookm nu mane tuo wooh mardalajaega, ya uor koee uesee siyasut jo cos ke goonah ke moowafiq hogee, so *court-martial* kee tujweez se cos ko deejaegee.

*Article IV. Section 5.*

Whatsoever officer or soldier shall be convicted of having advised or persuaded any other officer or soldier to desert the service, shall suffer such punishment as shall be inflicted upon him by the sentence of a court-martial.

IV. 5.

Jo koee ophdedar, ya sipahee, kisee uor ophdedar, ya sipahee ko nokree se bhagne ko kuhe, ya sikhawe, uo yih cos pur sabit ho; tuo cosko uesee siyasut milegee juesee *court-martial* kee tujweez se thuhraee jaeege.

*Article III. Section 10.*

Every non-commissioned officer or soldier, who shall be convicted at a court-martial of having sold or lost, or spoiled through his neglect, his horse, arms, clothes, or accoutre-

ments, shall undergo such weekly stoppages (not exceeding the half of his pay) as a court-martial shall judge sufficient for repairing the loss or damage, and shall suffer imprisonment, or such other corporal punishment as his crime shall deserve.

### III. 10.

Teesree aeen duswen bab kee.

Hur ko,ee huwaldar, ya uor ko,ee chhoṭa oḥ-dedar, ya sipahee, jo upne ghore, huthiyaron, kupron, ya sipahiyane surinjamon ko beche, kḥoe, ya upnee ghufut se bigare, uor yih *court-martial* men cos pur sabit ho ; tuo uesa dand hur aṭhware coskee adhee tulub se liya ja,ega, juesa ki *court-martial* ṭhuhrawe, cos nooqsan uor kumtee ke poora kurne ko ; uor qued bḥec hoga, ya etnee mar kḥa,ega, jetnee coskee tuq-ṣeer ke laiq ho,ege.

### Article I. Section 11.

All non-commissioned officers and soldiers, who shall be found one mile from the camp, without leave in writing from the commanding officer, shall suffer such punishment as shall be inflicted upon them by the sentence of a court-martial.

## I. 11.

Puehlee a,een eagarwen bab kee.

Sub ko,ee huwaldar, ya uor ko,ee chhote ophdedar, ya sipahee, jo lushkur ke moqam se adh kos pur pa,e jawen, upne surdar kee rookhsut kee chithee bina; tuo con ko uesee tumbeeh milegee juesee *court-martial* kee tujweez se tuhira,ee ja,eege.

*Article II. Section 11.*

No officer or soldier shall lie out of his quarters, garrison, or camp, without leave from his superior officer, upon the penalty of being punished, according to the nature of his offence, by the sentence of a court-martial.

## II. 11.

Doosree a,een eagarwen bab kee.

— Chahiye ki ko,ee ophdedar, ya sipahee upne surdar kee purwangee bina, kuheen bahur rat bhur nu ruhe, upne dere, qilue, ya lushkur ke moqam, ya chhuonee se, nuheen to, suza pawega, upnee tuqeer ke moowafiq *court-martial* kee tujweez se.

*Article III. Section 11.*

Every non-commissioned officer and soldier shall retire to his quarters or tent at the beat-

ing of the retreat; in default of which he shall be punished, according to the nature of his offence, by the commanding officer.

### III. 11.

Teesree a,een egarwen bab kee.

. Hurek huwalдар, ya uor kisoo chhotе cоhdedar o sipahee ko chahiye, ki sham kee top ya tumboor bajne pur, upne upne dere men, ya thikane pur jaruhe, nuheen to upnee tuqseer kee see suza wuhan ke surdar se pawega.

### *Article IV. Section 11.*

No officer, non-commissioned officer, or soldier, shall fail of repairing at the time fixed, to the place of parade, of exercise, or other rendezvous appointed by his commanding officer, if not prevented by sickness, or some other evident necessity; or shall go from the said place of rendezvous, or from his guard, without leave from his commanding officer, before he shall be regularly dismissed or relieved, on the penalty of being punished according to the nature of his offence, by the sentence of a court-martial.

### IV. 11.

Chouthee a,een, egarwen bab kee.

Ugur ko,ee chhotа ya burа cоhdedar, ya sipa-

hee qoosoor kure bur wuqt puhoonchne men qu-wa'idgah pur, ya uor jugih jumū hone kee, ki jo surdar ne thuhra,ee ho, bughuer beemaree, ya uor ko,ee zuroorut zahiree; ya osee jugih se ya kisee chuokee puhre se upne surdar ke ku-he bina, ya moowafiq dustoor upnee budlee ya chhottee ke age ootijawe; tuo *court-martial* kee tujweez se juesee ooskee tuqseer thuhregee wuesehee suza os ko milegee.

*Article V. Section 11.*

Whatever commissioned officer shall be found drunk on his guard, party, or other duty under arms, shall be cashiered for it; any non-commissioned officer or soldier so offending, shall suffer such corporal punishment as shall be inflicted by the sentence of a court-martial.

V. 11.

Panchween aeen egarwen bab kee.

Jo ko,ee burā oḥddedar, upnee chuokee puhre pur, ya tu,eenatee, ya kisoō uor khidmut pur, huthiyar bandhe hoo,ee mutwala paya jawe; tuo is bat ke waste bururuf hoga, uo ko,ee chhotā oḥddedar, ya sipahee jo uesa goonah kure, etee mar kha,ega jettee *court-martial* kee tujweez men thuhra,ee ja,eege.

*The 6th Article of the Regulations relative to Native Recruits, published in Minutes of Council of the 8th of August 1796.*

Prior to enrolment, the following Articles of War shall be read and explained to him, (the recruit) viz. the 2d, 3d, 4th and 5th Articles of the 2d Section; the 1st, 3d and 4th Articles of the 5th Section; the 2d and 3d Articles of the 10th Section; and the 1st, 2d, 6th, 13th, 16th and 20th Articles of the 11th Section.—At the same time, the following Declaration is to be made to him, and the following Oath administered to him, in the front of the colours of the battalion, according to the tenets of his belief.

Chhuthween babut hookmon se jo nikle the ungrezee fuoj ke niye sipahiyon ke waste, August ke athween tareekh, sutruh suo chhe anwe sal ungrezee.

Hur ek nu e sipahee ke istnuweesee ke age chahiye ki os ko soona ee uo boojha ee jawen ungrezee fuoj ke yehee aeenen; yuune doosree, teesree, chouthee, o panchween aeenen doosre bab ke; puehlee, teesree o chouthee aeenen panchwen bab ke; doosree o teesree aeenen

duswen bab kee, puehlee, doosree, chhuthween, terhween, solhween, beesween a'eenen egarwen bab kee. Tis pur bhee pultun ke nishan ke samne chahiye ki osko age ka shurt namu zahir kiya jawe, uor age kee qusm cose khila'ee jawe os ke deen o dhurum ke i'utiqad ke moowafiq.

*Declaration.*—"In time of peace, after having served three years, on making application for your discharge, through the commanding officer of your company, it will be granted to you, in two months from the date of your application, provided it will not cause the vacancies in your company to exceed ten, in which case you must remain until that objection be removed; but in time of war, you have no claim to a discharge, but must remain, and do your duty, until the necessity of retaining you in the service shall cease."

*Shurt namu.*—sooluh ke wuqt teen burus kee khidmut kurne ke buud, nokree se juwab mangne pur, upnee *company* ke surdar kee muurifut, toomharee durkhwaast se do muheene ke beech men toomko milega: is shurt se, ki toomharee *company* men dus admee se ziyadu kum nu hon; nuheen to, toom ko ruhna hoga, juktuk yihee





hookm tun o mun se mangonga, o hur ek bat  
 men, upne tu een nibahoonga, juesa bhule sipa-  
 hee, uor Company ke wufadar nuokur ko phube;  
 uo wuesanee hoke jo kisoo thoresee upnee khid-  
 mut men qoosoor kuroon, tuo muen qubool ku-  
 roonga suza en jo likhee hoo ee huen a een lush-  
 kuree men uor mere rooburoo purhee gu een  
 huen.

In the passage to India, as the subsequent  
 Collection, however imperfect, may prove high-  
 ly useful to the Hindoostanee scholar, it is here  
 at his service, under the title of

*A Naval Vocabulary, English and Hindoostanee.*

It must be well known to every person, that  
 in the high state of perfection to which naval  
 tactics have been brought among Europeans,  
 and the very low state in which they have al-  
 ways been among the natives of India, (or I  
 may perhaps say, Asia) we must have a great  
 many different articles, which they knew no-  
 thing of when they came into our ships at first.  
 The conclusion I mean to draw from this is,  
 that an immense number of English, Portu-

guese, and other names, are still used for many parts belonging to a ship. Many of these words even are mutilated, sometimes so much as to render it difficult to say whether they be mere corruptions or not. As an example, though *bumba* be a very different sound from *pump*, still I have little doubt of its being the latter word, only sounded ever after, according to the impression it first made on the ears of the natives; because *b* and *p* are not only congenial consonants, but the Indians are fond of affixing the final *a* to many words corrupted and adopted from other tongues. That *mumbu* signifies a spring; fountain, or gush of water, in Arabic, the Compiler will allow, without in the least invalidating thereby his own conjecture. Another remark worthy of attention is, there are many parts of a ship which a British officer seldom, perhaps never, has occasion to speak of to a native of India, hence there are no Hindoostanee names used for such parts. This last intimation was necessary to prevent the Compiler from being blamed for leaving out the names of many, otherwise essential, parts of a ship.

He claims very little merit to himself, but cannot forbear mentioning, although unautho-

rized to do this, how much he is indebted to  
 Captain William Ramsay, of the Country Ser-  
 vice, who was so kind as to give him verbally,  
 not only the English part of this Vocabulary,  
 but also the Hindoostanee, pronouncing the  
 whole of the words exactly as he had been ac-  
 customed to hear them used in actual practice.  
 Notwithstanding all our care, many of the  
 names must be rather incorrect, from the im-  
 possibility of learning, with sufficient precision,  
 any language by the ear alone; but I am con-  
 fident, from the experience of Captain Ramsay,  
 that any person, pronouncing the words as they  
 are here spelt, cannot fail to make his hearers  
 understand him. He, of course, must not ex-  
 pect this desirable consequence, until he knows  
 the key to the orthograph

—It was the intention of the Editor of the  
 present Work, to insert it in the East Indian  
 Guide, had the papers reached him in sufficient  
 time for that purpose. To the friend from  
 whom he at last received them, the British In-  
 dian naval world are indebted for the present  
 Vocabulary, which has long been one desidera-  
 tum among the many sea-faring people of all  
 nations who frequent India. They will not  
 only find these pages highly useful from port

to port in that country, but also when necessity forces mariners, in distant voyages, to avail themselves of the people's services from that part of the world, no man can doubt of this small work producing the most beneficial consequences. At all events, it may serve as the foundation of something much more useful, in this hitherto neglected department of the Indian tongue. The few phrases which have been given, will be no bad specimen of words which are still wanted to render the Marathi a complete guide at sea, as well as on shore, wherever the Hindoostanee language may be concerned in the safety of vessels and their navigators.

Sir Home Popham was some years ago at the trouble of compiling a naval vocabulary for the use of the fleet under his command in those seas; we cannot therefore well despair of seeing some valuable work yet published, expressly upon the subject in question. Though no body will dispute that the language of Indian sailors is at best a medley or jargon; still any man may assert, that bad as it is, and nothing can well be worse, it is nevertheless better than no medium at all. When we recollect, that all sciences must be rude and crude in their first outset,

we shall not too severely censure this Vocabulary. Besides, if the lives of people depend on prompt orders, it signifies very little how barbarous and ungrammatical the language of such instructions may be. Indeed we have a very popular lesson in our own speech, in matters of this kind, in the story of "Extinguish that nocturnal illumination aloft." "No such rope, an please your honour, in the whole top." "Douce the glim, Jack!" "Aye, aye, Sir." After these few preliminary observations, we shall leave the praise-worthy Compiler to speak for his self.

## A

Aback

Abaft,

Able-bodied,

Aboard-ship,

——— main-tack,

About,

Aburton,

Acorn,

Adrift,

Afore,

Aft,

After,

Back

Just

Bo. doo bura moora.

Pher, pherke, ghoomke

Ara,

Kalsur kee topee.

Chhoota.

Agile

Peechhil.

Peechhil ka.

Aground,	Chheetā, luga, sookhe pur churha.
Ahead,	Agil.
A-lee,	Bordod.
Allowance,	Resum, from <i>ration</i> .
Aloft,	copur, dol pur.
Along-side,	Bordoo men, bhirke.
——— shore,	Kinare kinare.
——— lying,	Kurwut hoke.
Aloof,	Door, tufawut.
Amain,	Ek dum, Sub milke.
Amid ships,	Beecha beech, beech men.
Ammin (for the lead)	Proom kee churbee.
Anchor,	Lungur.
——— shank,	—— kee dundee.
——— eye,	—— ke anile ka chhed.
——— ring,	—— ka anila.
——— nut,	—— ka kan.
——— crown,	—— ka nok.
——— stock,	—— ka danga.
——— bill,	—— ke soopre ka nok.
——— sheet,	Sheet lungur.
——— best bower,	Bura lungur.
——— small bower,	Chhotā lungur.
——— kedge,	Kedge lungur.
——— stream,	Stream lungur.

Anchor, to east,	Lungur-dalna <i>or</i> chhor-d.
— at,	— pur.
— comes home,	} — kusar kurta.
— drags,	
— is foul,	{ men bolta . .
	{ pura hue. .
— a-trip,	• — cotha.
— an end,	— khura.
Anchorage,	— baree <i>of</i> lungur kurne kee juguh.
A-peek.	Peek.
Astern,	Peechhil.
- Ashore,	Kinare.
Athwart-hause,	Samie ara pura,
• Avast,	Bu.*

\* In my passage home I commenced a regular vocabulary myself, and would have finished it completely, had not the requisite application and study menaced my constitution with a relapse to the very complaint in my head that drove me from India. This unpleasant sensation, during the voyage, deterred me from prosecuting the work farther than a few of the first letters, which have all been lost since, but the first, or A, above, and even it on board is capable of still greater extension, and that improvement which cannot be obtained on shore. A task of this nature may yet serve to beguile the tedium of a long passage, and furnish the nautical world with a work of great utility, something on the plan of the



Awning,	Chhuturee.
	B.
Backstay, (breast)	Pet fruedee.
(after)	Peechhil fruedee.
Ballast,	Neelum.
Belaying pin,	Folit.
Bell,	Ghuree.
Bentick shrouds,	Falta arvil.
Between decks,	Tootuk ke beech.
<i>Bill boards,*</i>	
To broach*to	Pbir-jana.*
Bight,	Goobba.
To bale,	Panee-nikalna.
Bends,	Kumur bund.
Birth,	Juguh, mukan.
Barnacle,	Kaloolona keera.
Boarding-net	Bordoo kee jalee.
Bay,	Ghop.

only part to which I was capable of devoting my time and attention, now published in the expectation of thereby stimulating some other person to finish what I had just begun, when bad health arrested my career in the outset.

\* Those which have no Hindoostanee, occur here in Italics, to show they are used by the natives, as it would be unnecessary to repeat the same word. These and other blanks, every person can fill up, when he finds better expressions than the mere English for them.

Beacon,	Buota.
To Bilge,	tootna, toṛna.
To belay,	Bandhna.
Bank or shoal,	Chur, khurabu.
To break bulk,	Khan kholna.
<i>Binnacle,</i>	
—— lamps,	Sheeshee.
<i>Bitts,</i>	
—— stopper,	Bit ka boorsa.
Block,	Koopee.
—— shelve,	Koopee ka rada.
—— pin,	Koopee kee chabee.
Boat,	Muchwar.
—— long,	Burā muchwar.
—— hook,	
Boatswain, &c.	Surhung, tundel.
<i>Bobstay,</i>	
<i>Bolt,</i>	
<i>Boom,</i>	
<i>Bowline,</i>	
—— cringle,	
—— bridle,	Bowline ka mat.
Bow,	Agil.
Bowsprit,	Subdura.
cap,	—— ka took.
shrouds,	—— labran.
gammoning,	Boee bandh.

*Brace,*

Brail,

Broken backed,

Break-water,

Bucket,

Bull's eye,

*Bunt,**Buntline,**Buoy,*

Stringee.

Kumree.

Pooshtu.

Baltee.

Lada.

## C.

Cabin,

Cable,

——— sheet,

——— best bower,

——— stream

——— bits,

Camboose,

Canvas,

Carpenter,

———'s mate,

Cap,

Cape,

Cargo,

Carronade,

Capstern,

——— bar,

Kumra.

Umar.

*Sheet* umar.

Bura umar.

*Stream* umar.Umar ka *bit*.

Chouldan.

Seer ka kupra (*lit. sail's*  
*cloth*)

Mistree, sootar.

——— ka *mate*.

Took.

Sees, tek.

Bhurtee.

Tumboora top:

Duor.

——— ka *bar*.

Capstern pall,	Duor ka <i>pall</i> .
Cat block,	<i>Cat</i> koopee.
Cat block <i>fall</i> ,	———— ka <i>fall</i> .
———— harpings,	Arvil.
———— head,	<i>Cat</i> .
———— stopper,	— ka boorsa.
———— <i>hook</i> ,	
Caulker,	Kalputce.
Caulking mallet,	———— ka moogra.
———— iron,	———— ka loha.
Chain board,	Mez or Mej.
———— plate,	— ka loha or putta.
Charnel,	Mej.
<i>Chissel</i> ,	
<i>Cleet</i> ,	
Clew,	Koohya.
Clewgarnet,	Stringee.
Clewline,	Stringee.
Coil, (of rope, &c.)	Sankh.
<i>Coir</i> , (ditto)	
<i>Compass</i> ,	[and <i>galley</i> .
Cooking place or galley,	Choold n, v. <i>camboose</i>
———— kettle,	Bura handee.
Coop, ( <i>for stock</i> )	Moorghee ka kapera.
Colours,	Nishan.
Creeper,	Chhotā grapline, v. <i>grapline</i> .

Cross-jack,  
Cross-trees,  
*Crow*,

Shag-seer.  
Koorsee.

## D.

*Davit*,  
Deadeye,  
Deep sea lead,  
—— line,  
Deck,  
—— Orlop,  
—— Gun,  
Dog-stopper,  
*Dolphin-striker*,  
Downhall,  
Driver,  
—— boom  
Dock,

Mutam.  
Burā proom, v. *hand lead*.  
—— kee russee.  
Tootuk.  
Neeche ka tootuk.  
Beech ka tootuk.  
Agil ka boorsa.  
ootara.  
Goosee.  
—— boom.  
Godee.

## E.

Earing,  
Ensign,  
*Eye-bolt*,  
*Eye-let-hole*,

Mutwür.  
Nishan, v. *colours*.

## F.

*Fall*,  
*Fidd*,  
*Fish-fall*,  
—— hook,

Fish-pendant,	<i>Fish</i> ka mat.
Foot-brails,	Neeche ka stringee.
Fore ( <i>mast</i> , &c.)	Trinkut.
Foreward	Agil.
<i>Funnel</i> ,	

## G.

Gaff,	Goosee purwan.
— top sail,	—— gavce.
Galley,	Chcoldan.
<i>Gasket</i> ,	
Glass,	Sheeshee, v. <i>log</i> , <i>half-hour glass</i> .
Grapline,	Burā <i>grapline</i> , v. <i>creeper</i> .
<i>Grapnel</i> ,	
Gun-room,	<i>Gunner</i> khanu.
<i>Gunwale</i> ,	
<i>Guy</i> ,	

Half-hour glass,	Half-hour kee sheeshee.
Haulyards,	Hauls.
Hammer,	Mart.
Hammock,	Joole.
—— stauncheon,	—— stauncheon.
—— netting,	—— kee jalee.
Hand-lead,	Hath ka or chhotā proom.
—— line,	Chhotā proom kee russee.
—— pump,	Chhotā bumba.

*Handpike,*

Hanks,

Kura.

Hatchet,

Kralee.

Hatch-bar,

Falka ka loha.

Hatchway,

Falka.

*Hawser,**Hawse-hole,*

Heart,

Mutam.

Helm,

Sookkan, putwar.

——'s *man*,Sookkanee, *a seacunnie!*

Hold,

Khanu, k̐han.

*Hook,**Horse,**or* Thana.

Hose,

Kebee.

J.

*Jack,**Jeer,**Jib,*

K.

Keel,

Ural.

Kelson,

Falta ural.

*Kentledge,*

Knee,

Kurva.

Knight-head,

Moot.

L.

Landyard's,

Goola.

Larboârd,

Duwa.

Leasling,	Seezador.
Lee-side,	Barugee turuf.
Lift,	Muntel.
Log,	Top.
—— line,	—— kee russee.
—— reel,	—— kee churkhee.
—— glass,	—— kee sheeshee.
Lower,	Neeche.
Lower trussel trees,	Koorsee.

## M.

Magazine,	Baroot khanu.
Main (as mast, &c.)	Bura.*
Mallet,	Moogra.
—— serving,	Fral ka moogra.
Man-rope,	Boordoo kee russee.
Marlin-spike,	Pasad.
Mast,	Dol.
—— top,	Kavee dol.
—— top-gallant,	Subur dol.
—— royal,	Tubar dol.
Mast-stopper,	Dol ka boorsa.
Middle-stay-sail,	Falta suvoee.
Mizen,	Kulmee.

\* By placing the native words for mast, sail, stay, &c. &c. after fore or mizen, in this way, many compound words may be left entirely to the reader's own ingenuity.



Mizen vangs,	Turnal.
——— peak,	Kulmee peeka.

N.

Netting,	Jalee.
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O.

Oakum is called *stop*,

but mangled to	Estop.
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Oar,	Hesa.
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P.

*Pasline*,

Peak-brails,	Pulung.
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Pendant,	Lumba ma,ee.
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Pirate,	Dukuet.
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*Pinnace*,

Pitch,	Damur.
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Point,	Reef ka soo,ee.
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Port,	Khirkee.
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Pump,	Bumba.
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——— stauncheon,	——— ka <i>stauncheon</i> .
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——— bolt,	——— ka keble.
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——— brake,	——— ka lath.
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——— spear,	——— ka lumba jooj.
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——— box,	——— ka chhotā jooj.
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——— leather,	——— ka chumra.
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——— tacks,	——— ka preg.
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——— hook,	——— ka hook.
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sounding-rod,	——— ka seekh.
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Pump hose,	Bumba ka kebee.
Puttock shrouds,	Puttock labran.
——— plates,	——— ka loha.

## R.

<i>Rail,</i>	
Ratline,	Eesket.
Reef-band,	
——— cringle,	[ <i>robin.</i>
——— point,	Mutwur kee seekee, v.
Ridge-rope,	
Rigging,	Labran, v. <i>shrouds.</i>
Ring-bolt,	Khura.
Ring-rope,	
Robin,	Mutwur kee seekee.
<i>Rope yarn,</i>	
Royal,	Tubur.
Rudder,	Sookkan, v. <i>helm.</i>
——— pendants,	——— ka mat.

## S.

Sail, corrupted to	Seer.
—— fore,	Trinkut.
—— main,	Bura seer.
—— mizen,	Kulmee.
—— top,	Gavee.
—— top-gallant,	Subur.
——— royal,	Tubur.
—— sky-scraper,	Bubur.

Sailors plates (*for eating off*)

Scupper-hole,	Toopra.
Scuttle,	Burnul.
Service,	Chhor khirkee.
Shank painter chain,	Fral.
Sheet,	Zunjeer bosu.
Side-rope,	Duman.
Shrouds,	Boordoo kee russee.
Slabline,	Labran, v. <i>rigging</i> .
<i>Slings,</i>	Pulung.
Snatch-block,	
Spring, ( <i>stay</i> , &c.)	Gul kuṭa koopee.
Sprit-sail,	Falta (suvo,ee).
<i>Spunyarn,</i>	Subdura, v. <i>bowsprit</i> .
<i>Standards</i> , &c.	
Starboard,	Kurva.
Stay, ( <i>the rope</i> )	Jimnee.
Stay, ( <i>the sail</i> )	Tie.
Stay-tackle,	Suvo,ee, or suva,ee.
Stopper-bolt,	Suva,ee ka eree.
Studding-sail,	Boorse ka loha.
————— lower, &c.	Dustur.
	Neeche dustur, &c.

## T.

Tack,	Mora.
Tackle,	Eree.
Truck,	ṭopee,

Truck fore,	Trunkut-eree.
—— yard,	Purwan ka eree.
—— stay,	Suva,ee ka eree.
—— block,	Eree ka koopee.
—— pendant,	—— ka mat.
<i>Taffrail,</i>	
Tail block,	Sat wala koopee.
<i>Tar,</i>	
<i>Thimble,</i>	
Throat-brails,	Gulle kee stringee.
<i>Tie,</i>	
Tiller,	Sookkan kalath or bukra.
—— rope,	—— kee russee.
—— wheel,	—— kee churkhee.
Timber-head,	Moot.
Top,	Panjra (perhaps pinjra, as it is something like a cage).
<i>Top-maul,</i>	
<i>Top-rope,</i>	
<i>Tow-boat,</i>	
<i>Tow-line,</i>	
Trusses,	Sar.
—— fall,	— ka fall.
Try-sail,	Goosee (and I believe) kulmee.
Twine,	Sootlee.

## V.

Vessel, Juliaz.

## W.

Waist-cloth, Boordoo ka purdu.

Wales, Kumurmund.

Water-cask, Pance ka pipe (misnamed *peep*).

— hose, Kebee.

— scoop, Scoop (mistermed *koop*).

Weather-side, Bapur turuf.

Windlass, Duor, v. *capstern*.

*Windsail*,

## Y.

Yard, Purwan.\*

— arm, — ka lash.

The following are a few necessary words of command in working a ship, without any regard to their order, as every sailor understands that perfectly well.

Ready about, Tueyar ja, ega ja, ega.

Helm's a lee, Gos bordoo.

Main-sail haul, Phira burā seer.

\* By placing the words for main, fore, mizen, main-top, &c. &c. all the yards will be found, which it would have been superfluous to insert here.

Haul forward,	Phirao agil.
Haul aboard the fore- tack,	Tan neeche trinkut mora. .
Brace up and haul aft,	Lag* <i>brace</i> , tan duman.
Haul the main top bowline,	Tan agil burā gavee <i>bowline</i> .
Haul aft the fore sheet,	Tan peeçhñil trinkut duman.
Hoist the jib,	Hoonkar <i>jib</i> .
Back the main top sail,	Booksee † burā gavee.
Fill the main top sail,	Bhur burā gavee.
Square the yards,	Purwanyuham burabur.
Flat in foreward,	Haleloo agil.
Let go the top sail haul-yards,	Chhordoo gavee hunjes.
Clew up the main-sail,	Stringee burā seer.
Let go the top-gallant braces,	Chhordo subur <i>brace</i> .
Furl the mizen top sail,	Bandh kulmee gavee.
Reef the fore top sail,	Reef bandh trinkut ga- vee.

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\* I am apt to think, this should be lug or luga, from lugana, and meaning that people should fix upon the brace; however, this is mere conjecture.

† This word (hooksee) may be from our own word *back*.

Let go the anchor,	Chhordo lungur.
Heave, or hoist,	Anesh.
Hoist away,	Hoonkar.
Moor under fours,	Char lungur kuro.
Lower,	Aniyo.
Avast,	Hoho.
Belay,	Bandh.
Heave the lead,	Proom dal.
———— log,	Top dal.
Our ship does not an-	Humara juhaz sookkan
swer the helm,	ko nuheen manta.

The following Officers Names could not with propriety come into the body of the Vocabulary.

Ship's owner,	Juhaz ka malik.
<i>Captain</i> , and if a Native,	Na-khooda.
Pilot,	Urkaṭee.*
Mate,	Malum.
<i>Boatswain</i> ,	
<i>Purser</i> ,	
<i>Steward</i> ,	

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\* It is supposed they got this name from the only pilots, formerly, in this part of the world, being in the service of the Nuwwab of Urkaṭ (Arcot) which, I think, seems very probable.

The foregoing sheets of this useful Work, were kept in type for several months, in the fruitless hope of receiving some little assistance from the seafaring gentlemen in India, among whom the Editor distributed a number of copies for correction and enlargement. Want of leisure, or a dread of appearing in print, has probably been the cause of failure on this occasion, among those who were invited to aid the undertaking. Now that it is before the Public, we may be more fortunate, by the time a second edition is called for, and every intermediate communication will be printed, with or without acknowledgment, as the parties concerned may desire. The orders which appeared most essential in a work of this kind, were such as might tend, when promptly obeyed, to save the lives of people who fall overboard, or to prevent the loss of a vessel and crew, perhaps, in particular emergencies. I could not with propriety venture to give these in the grammatical language of Hindoostan, lest men long accustomed to a corrupt dialect might not instantly comprehend what may be communicated in that way, by people still more ignorant of the language than those they



address, amidst dangers which admit of no delay. Were a Lushkuree (*Lascar*) in a dark night to say, Muen muoje ko nuzdeek phoote sconta hoon, *I hear the breakers not far off*, a vessel might be upon the rocks, merely because the officer did not understand the poor fellow's *lingo*, time enough to put about and preserve the lives and ship under his charge from instant destruction. Dead men tell no tales; if they could, we would probably learn, that many fatal accidents, by sea and land, originated in ignorance of the popular speech of India, which is every day becoming more important to those at all connected with the British interests in that part of the Empire. In this point of view, I cannot help recommending the completion of a Naval Vocabulary to the serious attention of good Orientalists, either on the passage from or to the East Indies, as they only can then accomplish so desirable a Work.

BEFORE we close this Volume, it is my wish fairly to try the learner's real progress in the syntax and etymology of the Hindoostanee; for, without some share of etymological acumen, and no small adroitness in the application

of general principles in grammar to any one language, he never can become a great proficient in Oriental tongues. That no excuse for ignorance may now remain, it seems just, before we proceed to the intended ordeal, that I should indulge the reader with the following digression.

The derivation and composition of words in this language cannot well be very difficult to those who have studied the significant particles and words, from page 62 to 103, in the beginning of the present Work; I shall nevertheless resume the subject here, that as little as possible of this momentous portion of the Hindoostanee may be omitted by me or neglected by the diligent student. Much will depend on the interchangeable letters being well recollected, with a facility of accounting for the suppression or addition of certain letters, either to prevent a disagreeable hiatus or monotonous repetition, of which instances in abundance have been produced, when treating of the Orthoepigraphical Hindee-Roman Alphabet.

Ee is the most common final significant particle, and applicable to so great a variety of meanings, often contradictory in themselves,

that practice alone can enable the scholar to handle it with much dexterity in the ninety-nine instances of a hundred, where it occurs etymologically in this tongue. *Be-eeman*, faithless, *udhurme*, dishonest; *be-eemane*, faithlessness, *udhur*, dishonesty,—is one proof of a thousand, being in fact an inconsistency which must pervade every language derived from several such opposite sources as the Hindoostanee, viz. the Sanskrit, Arabic, and Persian.

Tee, nee, gee, oee, aee; on some occasions, usurp the place of ee: *Kum*, deficient, *kum-tee*, deficiency; *chand-nee*, moon-light, *lachar-gee*, helpless-ness, *nek-o-ee*, good-ness, *udhik-a-ee*, over-plus; *gurm-a-ee*, heat, *toorsh-a-ee*, sour-ness, *acid fruits*, &c.

Gee is the ordinary adjunct of Persian participles in du, or adjectives in u, nu: *Zindu-gee*, life, living, *murdanu-gee*, manli-ness, and in some words it is applied adjectively, whence *khan-gee*, domestic, *pesh-gee*, money advanced. Lest the reader might still miscall this particle as jee, let him now learn that *deewan-gee*, from *deewanu*, mad, signifies mad-ness, while *deewan-jee*, denotes a respectful address to a factor, steward, &c. equivalent to our *Master Factor*! &c.

• Anu, applies to *adjectives, places, and things*: murd-anu, *manly, or the men's apartments*, dust-anu, *gloves, or hand-covering*, ungoosht-anu, *a finger-ring*, tulub-anu, *dunage*, muh-eenu, *a month, moon-course*. Consult page 95.

U seems to bring khan-u, *a house*, ~~amus~~, from khan, *dominus, a lord*,—pesh-u, *a trade*, from pesh, *before*,—and hurkar-u, *a messenger*, &c. from hurkar, *every business*; but, on the whole, little can be added on this head to pages 64, 65, &c.

The imperative plural of many causal verbs is used as an abstract noun; thus, buna-o, *management*, duba-o, *influence*, churha-o, *ascent*, mila-o, *concord*, bika-o, *sale*, muna-o, *persuasion*, from bunna, *to do, be made*, &c. bunana, *to make, manage*, dubna, *to be squeezed*, dubana, *to squeeze, press down*, churhna, *to climb*, ~~churhana~~, *to raise, mount*, milna, *to meet*, milana, *to conciliate, join, unite*, manna, *to mind*, munana, *to advise*, &c.

Buchu, may now and then be met with for chu, &c. of page 89, chuh-buchu, *a trough*, &c. from chah, *a well*, Mooghul-buchu, or Moogh-buchu, *a young Mooghul*.

The old infinitives which terminated in un, or wun, are still used as verbal nouns: Julun, *heat or burning*, dhowun, *washing*, katurun, *pa-*

*ring*, *munjun*, *scouring*, or *tooth-powder*; so are the ancient present tenses, *lugut*, *expence*, *burhut*, *increase*, &c.

Wa, a, woo, ya, &c. are diminutives, &c. in *mur-d-wa*, *a mannikin*, *Peera*, *Peerwa* or *Pirwoo*, a, for *Peerun* of page 82, and *yaroo*, from *yar*, *friend*, *khet-ia*, *a little field*, *bhoom-ia*, *a land-lord*, *mukhun-ia*, *a butter man*.

Loo, ora, eroo, iyara, ora, are mere deviations of *wal*, *war*, in page 96: *Pankh-eroo*, *a feather'd animal* or *fowl*, *jhugra-loo*, *a wrangler*, *dunt-aloo*, *a biter*, *oo-loo*, *an owl*, from its cry, *oo oo*, i. e. the *po oo wala*, or *howlet*, *ghus-iyara*, *a grass-cutter*, *bhutiyara*, *a cook*, *hunsora*, *a laughter*, *lurkora*, *lurkorée*, *a parent*, &c.

In *khal-ree*, *the foreskin*, *pug-ree*, *a turban*, *dum-ree*, *half a farthing*, *guth-ree*, *mot-ree*, *a bundle*, *ree* marks them as diminutives of *khal*, *skin*, *pug*, *a large turban*, *dam*, *a piece of money*, *ganth*, and *mot*, *a bale*.

Uwul, implies frequency or excess of any action: *Lur-uwul*, *mutual blows*, *pil-uwul*, *copious and social potation*, *khel-uwul*, *romping*, &c.

A, applies to weights, numbers, &c. so,—*udh sera*, *ek sera*, *doo sera*, by which they weigh things of half a ser, equivalent to our pound, as the ser is nearly two of our pounds,

sometimes more. Ekka, *the ace*, doo, *a, the deuce*, &c. Hath, *the hand*, sur, *the head*, moonh, *the face*, mouth, ank, *the eye*, &c: thus express *hand-ed*, huṭha, *headed*, sura, *faced*, moonha, unkha, *eyed*, applicable to a great many words in this way. See page 63, &c.

Wala, besides its meaning formerly noticed, expresses both the present and future participle: Jane wala, *a man going*, jane walee, *a woman going*, bhagne wala, *fugiens, fugiturus*, bhagne walee, *fugitura*. It also means *able*, in words like khāne walee rotēe, *eatable bread*, likhne walee bat, *a speech proper, or fit to be written*. Kuonsee ghoree la,oon, *which of the mares shall I bring?* kalee walee la,o, *bring the black one*.

Ala, and war, are local particles in sew-ala, *the temple of Jupiter*, huṛwar, *a burial place*. The last, as war or bar, denotes *a day*, as in page 207.

.Ar and r, are evident in chum-ar, *a currier*, sonā-r, *a goldsmith*, loha-r, *an iron smith*, lon-ar, *a salt pit*, deed-ar, *sight, vision*, gooft-ar, *speech*, from cham, *hide*, sonā, *gold*, loha, *iron*, lon, *salt*, &c.

Uet, ueta, ueta: dukuet, *a robber*, bhulueta, *a spearman*, kurkuet, *a bard*, churhueta, *a rider*,

bughaeta, *a young tiger*,—respectively from daka, *robbery*, bhala, *a spear*, kurka, *a war song*, churhna, *to mount or ride*, bagh, *a tiger*.

Ukur, wukur, a particle of agency in the following examples: kood-ukur, *a leaper*, peewukur, *a drunkard*.

Ban, mihr-ban, *friendly*, &c. from mihr, *friendship*, bad-ban, *a wind-catcher*, or sail, deed-ban, *the sight of a gun*.

Dost, *friend*, and dooshmun, *foe*, are thus used; wutun dost, *a patriot*, zun dost, *fond of women*, zun dooshmun, *averse to women*,—resembling our words *philo* and *anti*, in composition.

Yab, and ran, *obtaining, found*; whence kum-yab, *scarce*, kam-yab, or -ran, *obtaining one's wishes, fortunate*.

Goozar, *rendering*, shookr-goozar, *grateful*, mal-goozar, *paying taxes*.

Goostur, *distributing*, udl-goostur, *administering justice*.

Shikun, *breaking*, uhd-shikun, *breaking a promise*.

Bar, *shedding*, &c. ushk-bar, *shedding tears*, ghur-bar, *household*, dur-bar, *levee, court*, guran-bar, *heavy laden*.

Put, suena-put, *commander of an army*.

'Dookhtu, *pierced, stitched*, jigur-dookhtu, *heart-pierced*, chushm-dookhtu, *hood-winked*.

Rus, rusan, jooz-rus, *penetrating, parsimonious*, fuez-rusan, *generous*.

Pizeer, *affecting, able, &c.* dil-pizeer, *touching the heart*, turbiyut-pizeer, *tractable*, murummut-pizeer, *repair-able*.

Mal, *trodden, beat down, &c.* pa,e-mal, *ruined*, roo-mal, *dust-mal, a handkerchief, towel, &c.*

Bundee, jumu-bundee, *a rent-roll*, zuban-bundee, *an affidavit*, danu-bundee, *an appraisal of grain*.

The adjunctive and prepositive form of composition may even give an opposite meaning to the compounds, as sal-khoord, *stricken in years*, khoord-sal, *of tender years*.

Roo, rookh, *face, &c.* puree-roo, *fairy-faced*, gool-rookh, *rose-cheeked*.

Ha, at, gan, an, jat, present themselves as Persian plural signs in the Hindoostanee: bar-ha, *times*, murdan, *men*, buch-gan, *children*, bagh-at, *gardens*, zilu-jat, *provinces*.

Kuha kuhee, *altercation*, mara maree, *mutual blows*, is a form occasionally thus used.

Many verbs are formed by adding na or ana to adjectives or nouns, whence moṣa, *fat*, mo-tana, *to fatten*, kulee, *a bud*, kuliyaana, *to bud*.



unglee, *the finger*, unghiyana, ~~to~~ *finger*, hura, *green*, huriyana, *to grow green*, kuchcha, *raw*, *timid*, kuchchiyana, *to flinch*, &c.

Besides the verbs enumerated in page 195, there are several others used in the same way: marna, *to beat, strike, crack, bore, try*, &c. with other verbs, it means *to fill*, moot-marna, *to be-piss*, bhur-marna, *to bedaub*.

Muchna, muchana, coṭhna, coṭhana, *to rise, raise, excite*, &c.; ghool-muchana, *to kick up a dust, make a noise*.

• Bandhna, *to form, invent*.

Dourana, *to exert*, &c. to which a great many others may be added, with meanings obvious enough from their own signification, in the Vocabularly.

Some causals are formed, by la or al instead of a: kḥana, *to eat*, kḥilana, *to feed*, peena, *to drink*, pilana, *to cause drink*, bueṭhna, *to sit*, bueṭhalna, *to set*, dena, *to give*, dilana, *to cause give*.

Bikna, *to be sold*, has bechna, *to sell*, chḥoṭna, *to get loose*, chḥorna, *to let loose*, and phuṭna, *to crack*, has phaṛna, *to burst, tear*, &c.; but such irregulars are comparatively very few, and all the others are readily discriminated and acquired from practice.

'A reduplication of the neuter or active preterite, with the causal, denotes any thing ready done, as *buna bunaya, ready made, seekṣha sikṣhaya, ready taught, pukka pukkaya, ready cooked.*

A few infinitives spring, as Hindoostanee verbs, regularly from the Arabic or Persian; they are chiefly the following, and subject to the same formation as other verbs in the causal.

Azmana, <i>to try.*</i>	Khuruchna, <i>to expend.</i>
Buḥṣṇa, <i>to argue.</i>	Kufunana, <i>to shroud.</i>
Budṭna, <i>to change.</i>	Luruzna, <i>to shake.</i>

\* Several of these may be arranged under the classes they appertain to, being so far assimilated with the rest, as to possess their various neuter, active, and causal forms. Besides these in the text, there are some others, in which the coincidence with the Persian verbs is very great; *kurna, kurdun, to do, churna, chureedun, to graze, tupna, tupeedun, to heat, or grow hot, mulna, maleedun, to rub, murna, mcoordun, to die, dena, dadun, to give,*—all of which probably spring from the same origin with the Sanskrit, as the list might be easily increased, had we leisure to select more.

Bukhshna, <i>to grant.</i>	Nuwazna, <i>to present; to offer.</i>
Daghna, <i>to mark.</i>	
Dumna, <i>to spring.</i>	Nuzuranna, <i>to give.</i>
Dufunana, <i>to bury.</i>	Quboolna, <i>to agree.</i>
Furmana, <i>to order.</i>	Qurzna, <i>to borrow.</i>
Furrana, <i>to snort.</i>	Runjana, <i>to vex.</i>
Goozurna, <i>to pass.</i>	Rungna, <i>to colour.</i>
Gurdanna, <i>to inflect.</i>	Tuhseelna, <i>to collect.</i>
Khumna, <i>to bend.</i>	Turashna, <i>to pare.</i>
Khureedna, <i>to purchase.</i>	Ungezna, <i>to bear.</i>
Khurkhurana, <i>to snore.</i>	Wurghulanna, <i>to wheedle.</i>
Khurashna, <i>to scrape.</i>	
Khuradna, <i>to polish.</i>	zidna, <i>to wrangle.</i>

An extensive class of attributes results from the junction of adjectives (participles included) and nouns, or adjectives with adjectives; as another also does from two nouns repeated or conjoined, thus :

Kooshadu-dil,	<i>open-hearted.</i>
Shikustu-khatir,	} <i>broken-hearted, &amp;c.</i>
Mun-muleen,	
Zur-must,	} <i>purse-proud, &amp;c.</i>
Dhun-mudhee,	
Tihee-dust,	} <i>empty-handed, &amp;c.</i>
Chhoochha-hath,	

Tun-dooroost, healthy, well.

Kul-jeebha, } foul-mouthed.

Siyah-kam, }

Pust-boolund,

Nushcb-furaz, } rough, rugged, uneven, &c.

Ooncha-neccha,

Bhula-chunga, } sound, safe and sound.

suhech-salim,

Doobla-putla, slender.

Moṭa-tazu, plump.

Door-duraz, distant.

Chuora-~~chukla~~, spacious.

Kharab-khustu, ruined.

colṭa-poolṭa, } topsy-turvy.

Zer-zubur,

Ga-o-doom, taper, sloping, *a cow tail*.

Moonḥi-zor, } headstrong, hard-mouthed, un-

Seenu-zor, } ruly, obstinate, &c.

Ahoo-chushm, } fawn-eyed, timorous, bashful,

Mirg-nuen, } &c.

Goolab-chushm, meek-eyed, &c.

Mahee-poosht, convex, *fish-backed*.

Sug-ṣifut, *currish*.

Bun-manoos, savage.

Murd-mizaj, *manly*.

Poombu-duhn, *mealy-mouthed*.

Nouns of reciprocation, &c. are formed in this manner :

Kuha-kuhee, *altercation.*

Chooma-chatee, *dalliance.*

- Mara-maree, *scuffle.*

Dekha-dekhee, *emulation.*

Duora duoree, *hurry, flurry.*

Mookka mookkee, } *fisty cuffs.*  
Ghoosum ghooa, }

Bat cheet, }  
Gooft o goo, } *chit chat,*  
Qeel o qal, } *conversation,*  
Gup shup, } *tittle tattle.*

Galee giluoj, *a brawl.*

Ghool ghupara, } *uproar, hubbub, noise,*  
Shor shur, } *hurly-burly.*  
Dhoom dham, }

Pecch-paneer, *wish-wash.*

Saz baz,

Cheez-bust,

Kul kanta, } *furniture, baggage, gear.*  
Deru dunda, }  
tunt ghunt, }

Ugur bugur, } *stuff, trash, trumpery.*  
Bulae booghma, }

Ghur bar, }  
 Khan o man, } *family, household.*

Mukur-chukur, *deceit.*

Khoord-boord, *embezzlement.*

Jhooth mooth, *a lie, fiction.*

Pech pach, *evasion.*

Heelu-huwalu, }  
 tal mutol, } *precarication.*

and generally by a kind of alliteration that seems quite congenial with a Hindoostanee ear, there being few motions or accidents connected with sound, hurry, &c. which are not accurately discriminated by a large class of imitative verbs for this purpose that may properly be styled reiterative; whence jhun jhun, *jingle*; thun thun, *clink*; bhin bhin, *buzzing*; sun sun, *simmering*; phcos phcos, *whispering*; khul khul, *undulation*; kilbil, *a peristaltic motion*; dhuk dhuk, *palpitation*: Besides these, we often meet with the colloquial repetitions which prove at first so disgusting to strangers, viz. rotee-otee, chhooree-ooree, chuokee-uokee, basun-wasun, rusee-wu-see, whose reiterated syllables are not always, in my opinion, wholly useless; on the contrary, they may occasionally possess a very comprehensive meaning; such as *bread*, or any thing

of the kind to eat; a *knife*, or any cutting instrument, wanted in a hurry to cut with; a *chair*, stool, bench, seat; a *plate*, dish, vessel, basin, &c. and *rusce-wusec*, probably means a rope, cord, string, or in short any thing to tie with, when in great haste. To the foregoing may be added, *lurke-purke*, *lurke-bale*, *kuch-much*, *the young ones*, *brats*, &c. with many more, which cannot be enumerated.

Personal and other names, already given, and those already inserted, in the preceding pages, by the present and preceding writers, are the following all spring from the Hindoostanee language.

*speak*, *dhurna*, *to place*,

*Bukta*, *eloquent*, &c.

*Dhurta*, *a debtor*.

*Kurta*, *doer*.

*Rumta*, *a pilgrim*.

*Khata*, *a granary*.

*Chhata*, *an umbrella*.

*Purta*, *average*.

*Manta*, *sway*, *influence*.

*Multa*, *worn coin*.

*Phirta*, *rejected*, &c.

*to give*, &c.

*to be poor*.

*Data*, *a giver*, &c.

*Mungta*, *a beggar*.

*Chuheeta*, *darling*.

*Khoolta*, *open*, &c.

*Janta*, *knowledge*.

*Soókha*, *drought*.

*Pooja*, *worship*.

*Ghera*, *a circle*.

Many are also the same as the infinitive: *rona*, *weeping*, *tearful*, *sona*, *sleepy*, *mootna*, *a*

*pisser*, *nuchna*, *a dancer*, *sikh*, *a scholar*, *jan*, *a conjuror*; especially in composition, *burbol*, *a boaster*, *dil-chul*, *brave*, *unkh̄mcond*, *inexper̄ienced*; and to this form by adding *ee*, we have *boleē*, *speech*, *murēē*, *mortality*, *phereē*, *a circui* *khojēē*, *a searcher*, *joreē*, *a pair*.

For words numerically compounded, consu- pages 203, &c. observing that several names of places, &c. are thus formed, viz. *chihil-sitōon*,\* *bara durēē*, *puch-muh̄la*, *tirpuoliya*, *tirsooleē*, *chihil-paēē*, *char-paēē*, which are so obvious, that the least attention will make the learner master of this mode of composition.

The following proper names (with many more that cannot be enumerated here) are much used among the Moosulmans :

*Buhad̄oor Ulee*, the *Warrior* of *Ulee*.

*Khōoda bukh̄sh*, the *Gift* of *God*.

*Ubdōollah*, the *Slave* of *God*.

*Ghoolam Moohummud*, the *Slave* of *Moohum-*  
*mud*.

*Kulb Husun*, the *Dag* of *Husun*.

\* Forty pillars, a palace at Ghazeepoor, so called, which our countrymen, who attend little to true pronunciation, very easily convert to *Che/sea-tomb* !



Uzeez collah, *Dear to God.*

Mooueyoon ood deen, *Defender of the Faith.*

Usud Ulee, the *Lion* of Ulee.

Sher Moohummud, the *Tiger* of Moohummud.

And as few names in this language are derivatives compounded, the Hindoos also have their Krishoon-dueal, Gunesh-das, Ram-singh, &c. though it must be admitted, that the natives of every description are apt to give their children, on particular occasions, the most humiliating appellations, from a superstitious notion, that this will appease, or propitiate an offended diety: Whence—Koorkoot, *sweepings*, Phenkoo, *outcast*, Koela, *charcoal*, Kookur, *dog*, Kale, *blackey*, Chhekuoree, *six cowries*, Chirkit, *dregs*. Some names have their origin in the time or place of the person's birth: thus Mungalee, Boodhoo, Etwaree, Ramzanee, Jungulee, Lushkuree, Muedanee; while others are in fact a kind of titular compellation assumed by or conferred on individuals or particular classes of men; such are—

Mirza,	} Moghuls, &c.	{	Meer, sueyuds.
Beg,			Shekh, shekhs.
Agha,			Khan, puthans.
Khaja,			
			<i>sir, lord,</i>
			<i>master.</i>

Muha raj,	} <i>prince,</i>	Sah,	} <i>bankers,</i>	
Koonwur,		Seth,		
Rana,		&c.	Shah,	} <i>mendi-</i>
Moolla,	} <i>doctors,</i>	Gosa, een,	<i>cants,</i>	
Muoluwee,		Gooroo,	<i>monks,</i>	
Pundit,		Peer,	<i>teacher</i>	
Ra, e,	} <i>rajpoots,</i>	Bhugut,	<i>and ho</i>	
Singh,		soofee,	<i>men.</i>	
	} <i>and sikhs.</i>		} <i>titles of</i>	
sahib,	} <i>lord, sir,</i>	Pande,		<i>various</i>
thakoor,		Tiwaree,		<i>classes</i>
Baboo,		Misur,		<i>of Brah-</i>
Lala,		Dhoobe, &c.		<i>muns.</i>
Jee,				
Ruora,				
Miyan,				
	} <i>master,</i>		} <i>various</i>	
	} <i>worship,</i>			<i>classes</i>
	} <i>&amp;c.</i>		<i>of Brah-</i>	
			<i>muns.</i>	

Khoodawund, huzrut, ap, junabi alee, qiblui alum, moonee, and some others are used for *worship, highness, saint, &c.* but they are best acquired by practice ; yet we must not omit here those conciliatory appellations that are so commonly used in Hindoostan for people in humble stations, since it clearly shows to what lengths the natives carry their flattery and politeness to each other.

Mihtur, <i>a prince,</i>		<i>a sweeper, (called also hū-lalkhor) weaver, vintner, &amp;c.</i>
Khuleefu, <i>a caliph,</i>		<i>a tailor, cook, shoemaker, tradesman, &amp;c.</i>
osta, <i>a master,</i>		<i>a barber.</i>
Chuodhuree,	} <i>chief,</i> <i>is conferred on</i> <i>head,</i>	<i>various people, such as buniyas, dealers in grain, koerees, gardeners and bearers.</i>
Iuhto,		
Muhra,		
Bihishtee,* <i>divine,</i>		<i>a waterman.</i>

The names of places may in general be traced by attentively considering what I have already said in page 102 on this subject; and the learner will recollect, that besides their founders, the Indians also use the names of the different divinities, prophets, saints, &c. compounded with abad, poor, nugur, &c. formerly enumerated, (and sometimes with ganw, whence Chut-ganw, Bura-ganw, Kuhl-ganw, more familiarly Chittigong, Buragong, and Colgong) When any occur, without one or other of these particles, they may in general be considered as primitives, or compounds involved in impenetrable obscurity, to those who are not well versed in the Sanskrit language.

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\* Too often degraded, by bad pronouncers among us, to *beasty!*

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A sort of mechanical table of the Arabic forms, most common in the Hindoostanee, is now submitted to the learner, who will after reap advantages from it, proportion to the pains he may bestow on the whole of examples below, as they all apply to the Persian and Arabic languages, both of which he may yet find it his duty and interest to acquire, as well as the Hindoostanee.

There are certain letters termed servile, viz. *u h y e e n w o o m t l s*, because they alone assist in all the changes and inflexions to which words are subject in Arabic; the rest, including also the serviles, are all found as radicals, or such letters as must always remain in the vocabulary under discussion, in whatever state it may be found.

To distinguish the serviles in each example, they and their short vowels will appear in Italics, but the intermediate diacritical points, or short vowels of the roots, *u i o*, though constantly changing their position, may be generally retained as Roman, since one or other of them must exist in every word, which is not

the case with respect to the serviles, whose relative position and peculiar effect, however, will best appear from inspection.

Fu,ul, *act*, and its bran<sup>h</sup>es *fa* *il* *agent*, mu-  
pol, *object*, &c. are the sta  
rammars, but from th  
ere so troublesome to t  
ney have for a long time preferred  
below, as a much easier model than fu,ul. I  
have therefore followed their example in this  
respect, though, in syllabling words, they ge-  
nerally call the first, *fa kulimu*, the second, *uen*  
*kulimu*, and the third, *lam kulimu*, from the  
component letters of fu,ul, viz. *fa* *f*, *uen* *u*, and  
*lam* *l*, the *u* being merely a short letter, not  
counted as a radical, but so essential to the  
pronunciation of each root, that I have mark-  
ed those vowels only in Italics, whose appear-  
ance depends entirely on the serviles in each,  
as in *zurbut*, the *t* being a mere servile letter,  
whercas the radicals *z* *r* *b*, will be traced in the  
remotest branches, *moozaribut*, &c. In some of  
the various inflexions, the learner will discover  
a reduplication of the radical letter, and should  
recollect this circumstance, along with the dif-  
ferent positions of the shorts *u* *i* *oo*, the long  
*a* *ee* *oo*, and the serviles *t* *m*, &c. these being,

In fact, the grand pivots whereon the whole scheme of the Arabic conjugation, declension, &c. hinges, the general mechanism of which will appear perfectly simple and evident in the annexed Hindec-Arabic Prospectus. This tabular view will answer almost every useful purpose of the practical Hindoostanee, Persian, and Turkish scholar, while it will, at the same time, greatly promote the study and knowledge of Arabic, so essential for the profound Orientalist, that it ought, sooner or later, to be acquired by every person who wishes to cut a capital figure in the Moosulman department of Eastern learning.

*Hindee-Arabic Mirror, or Prospectus.*

zurb	These are termed simple trilite-
zirb	ral roots, or infinitives, which serve
zoorb	as a model for the inflexions of all
zurub	such Arabic words, whose active
zirub	participles become like <i>zarib</i> , and
zoorub	the passives <i>muzroob</i> ; the local nouns
zurib	<i>muzrub</i> ; instrumentals <i>mizrub</i> ; in-
zurab	crementals <i>uzrub</i> ; hyperbolicals
zirab	<i>zurrab</i> ; the coneretes often are the
zoorab	same as some of the roots or radi-

zurbut      calls here, viz. zurub, zcorab, &c. or  
 zirbut      resemble the incrementals uzrub;  
 zcorbut      but the most common in the Hin-  
 zurubut      doostanee are zurub and zcorab.  
 zuribut      From any one of these roots, the  
 zurabut      margin, similar to the Arabic, is  
 zirabut      produced, an example of which is  
 zcorabut      page of the Tammuz, a common  
 zurba      and Persian tongues, but two or  
 zirba      three only must suffice as a speci-  
 zcorba      men of the whole: Qutl, *slaughter*,  
 zurban      qatil, *a slayer or slaughterer*; muq-  
 zirban      tool, *slain*; muqtul, *place of execu-*  
 zcorban      *tion*; miqtul, *instrument of death*;  
 zuruban      uqtul, *not in use*; quttal, *murder-*  
 zuroob      *ous*; qutecl, &c. *not in use*. For the  
 zcoroob      two forms of this word not used,  
 zcoroobut      we may produce ukşur, *general*,  
 zareeb      from kuşrut, *frequency*, of the form  
 zureebut      zurbut, and uzlum, *tyrannical*, from  
 zurboobut      zoolm, *oppression*, like zcorb; ghu-  
 zurabiyut      reeb, *humble*; ghcorbut, (*zcorbut*) *hu-*  
 muzrub      *mility*; and as few radicals in Ara-  
 muzrib      bic are ramified through every form  
 muzrubut      in that language, the scholar there-  
 muzribut      fore must not wonder at roots oc-  
 muzroobut      casionally being defective in some

one or other of their branches, or at his being now and then puzzled with certain changes, until, as an accomplished Orientalist, he can acquire the information respecting the *tuuleelat* from Arabic grammars, that will ultimately obviate every difficulty.

We have now reached the augmented triliteral infinitives, whose active and passive participles occur thus:

<i>izrab</i>	<i>moozrib</i>	<i>moozrub</i>	The qua-
<i>tuzeerb</i>	<i>moozurrib</i>	<i>moozurrib</i>	driliterals,
<i>moozarubut</i>	<i>moozarib</i>	<i>moozarub</i>	as they are
<i>iztirab</i>	<i>moozturib</i>	<i>moozturub</i>	called, from
<i>inzirab</i>	<i>mooznurib</i>	<i>mooznurub</i>	<i>zurbubut</i> to
<i>tuzurroob</i>	<i>mootuzurrib</i>	<i>mootuzurrib</i>	<i>tuzuoroob</i> ,
<i>tuzaroob</i>	<i>mootuzarib</i>	<i>mootuzarub</i>	make their
<i>izribab</i>	<i>moozribb</i>		appearance
<i>istizrab</i>	<i>mooztuzrib</i>	<i>mooztuzrub</i>	so rarely in
<i>izreebab</i>	<i>moozrabb</i>		either the
<i>zurbubut</i>	<i>moozurbib</i>	<i>moozurbib</i>	Persian or
<i>tuzurbuob</i>	<i>mootuzurbib</i>	<i>mootuzurbub</i>	Hindoosta-
<i>izrinbab</i>	<i>moozunbib</i>		nec, that
<i>izribbab</i>	we might have easily dispensed		
<i>zumubut</i>	with their insertion, had I not		
<i>zuorubut</i>	wished to exhibit a general view		



*zurubut* of these curious forms, many of  
*zuerubut* which will aid the scholar in the  
*zurueubut* derivation and co  
*zurbat* numerable vocab  
*tuzurbob* grand languages  
*tuzurnob* mans, by a slight  
*tumuzroob* mechanism of *zur*  
*tuzurbob* every stage of its va  
*tuzuorob.* ations in the pres...

Plurals in Arabic are divided into regulars, duals, paucals, and multitudinous, thus: The duals are all known at once by the addition of *uen* to any form, whence *zidduen*, *opposites*, *validuen*, *parents*, and *turufuen*, *both parties*.

*moozrib*    *moozribat*    These are termed per-  
*moozurrib* *moozurribat*    fect plurals; *at* is the  
*tuzurroob* *tuzurroobat*    most common of them  
*moozrib*    { *moozrib-een* in Hindoostanee.\*  
                   { *moozrib-oon*

\* When the noun ends in *ut*, this at once becomes *at*, as *halut*, *a condition*, *halat*, *afut*, *calamity*, *afat*, &c. *Een* is more used than *oon*, though neither are very frequently met with in the Hindoostanee.

zürub	} uzrab.	turuf, <i>side</i> , uṭraf, shu-
zureeb		reef, <i>well-born</i> , ushraf,
zoorb		<i>gentry</i> , is the only form
zurab		of these very familiar
zirub		in the Hindoostanee,*
zoorub		though not, as in Ara-
bic, as in nouns of paucity; ghoolam, <i>a slave</i> , but not in the plural, like zirbut, also ghoolam, but they seldom occur.		
zurb		thus khoṭṭoot, <i>letters</i> , ḥoo-
		qooq, <i>rights</i> .
zureeb	zooruba	shoorufa, <i>gentry</i> , ḥookuma,
		<i>physicians</i> , &c.
zaribu	zuwarib	
zirabu	zuraib	risalu, <i>troop</i> , rusa'il, <i>troops</i> .
izreeb	uzareeb	uqaleem, <i>climates</i> .
zurb	ziraḥ	
zurb	uzriba	nubee, <i>a prophet</i> , umbiya.
muzrub	muzarib	munṣub, <i>a post</i> , munaḥib.

\* Plurals of the form uzrab, may belong to radicals like zoorb, zurub, and some others, as well as zureeb; an observation that may be extended to the rest, kumal, kumalat, *perfections*; and some have two plurals depending upon one or different singulars, though their signification be the same.

<i>muẓnoob</i>	<i>muẓareeb</i>	<i>musḥhoor</i> , <i>notable</i> , <i>musha-heer</i> .
<i>ẓurb</i>	<i>ẓurabee</i>	<i>uhl</i> , <i>a person</i> , <i>uhalee</i> .
<i>ẓurba</i>	<i>ẓuraba</i>	<i>futwa</i> , <i>a decree</i> , <i>futawa</i> .
<i>ẓoorban</i>	<i>ẓurabeen</i>	<i>sooḷtan</i> , <i>a king</i> , <i>suḷaṭcen</i> .
<i>uẓrub</i>	<i>uẓarib</i>	<i>ukbur</i> , <i>great</i> , <i>ukabir</i> .
<i>tuẓreeb</i>	<i>tuẓareeb</i>	<i>tuṣweer</i> , <i>a piṣṣee</i> , <i>uṣaweer</i> .
<i>uẓrubeē</i>	<i>uẓaribut</i>	
<i>ẓirbub</i>	<i>ẓurabib</i>	<i>dirhum</i> , <i>a drachm</i> , <i>durahin</i> .
<i>ẓirbut</i>	<i>ẓoorub</i>	
<i>ẓoorb</i>	<i>ẓoorb</i>	
<i>ẓirab</i>	<i>ẓoorcob</i>	<i>kitab</i> , <i>a book</i> , <i>kootcob</i> , <i>books</i> .
<i>ẓarib</i>	<i>ẓurubut</i>	
<i>ẓarib</i>	<i>ẓoorrab</i>	<i>jahil</i> , <i>ignorant</i> , <i>jooḷh-hal</i> .
<i>ẓirab</i>	<i>ẓirban</i>	<i>ghizal</i> , <i>a fawn</i> , <i>ghizlan</i> .
<i>muẓreeb</i>	<i>ẓurba</i>	
<i>uẓreeb</i>	<i>ẓooraba</i>	
<i>tuẓribu</i>	<i>tuẓarib</i>	<i>tujribu</i> , <i>experiment</i> , <i>tujarib</i> .
<i>ẓirbaḥ</i>	<i>ẓurabeeb</i>	<i>qirṭas</i> , <i>parchment</i> , <i>quṛatees</i> .
<i>ẓurbeeḥ</i>	<i>ẓurabibut</i>	

Some of the forms, especially those left *blank*, are of no great use in the Hindoostanee. Words having medial *a'* or *uo* in the singular, are often thus formed in the plural, like *uẓrab*, *haḥ*, *state*, *uḥwal*; *bab*, *chapter*, *ubwab*; *mal*, *wealth*, *umwal*; *fuoḥ*, *army*, *ufwaj*; *muoj*,

*riace*, umwaj; in which the radical letter corresponding with r of uzrab, is converted, by a process peculiar to the Arabic, to w, as in the foregoing examples, and in yuom, *a day*, ueyam, *the meantime*, as a proof of the same process. In the meantime, as a proof of the same process, the consonants were formerly written in a manner so convenient and uncouth; yet, as their mere appearance can do no harm, but rather some good, in the Arabic department of the Hindoostanee, I have endeavoured to preserve them in the Roman character also; whence huqq, *right*, khutt, *epistle*, hudd, *boundary*, hiss, *sense*, rudd, *rejected*, diqq, *reared*, especially as these now prepare us to meet with khootoot, *epistles*, hooqooq, *rights*, hoodood, *boundaries*, muhdood, *bounded*, moohuqqiq, *having a right*, muhsoos, *sensible*, murdood, *condemned*, mudqooq, *hectic*, agreeably to the standard for each respectively, viz. zurb, zirb, zoorob, muzroob, mcozurrib, to which the reader may refer, contrasting the three radicals of zurb with those of huqq, hudd; of zirb with hiss, diqq, and so on with all the rest, as they may yet catch his eye in the Hindoostanee, Persian, Turkish, and Arabic languages; to the whole of which my present *ne plus ultra* scheme of

Hindee-Roman Alphabet, will apply with the greatest ease and perspicuity; nay, with two or three slight additions, it may be extended as a universal character to every tongue under the sun. By way of exercise, let us suppose the existence of a word, such as nuld, varied through all the radical forms, as نلڈ, hoold, hulud, &c. as far as tuhuolood, corresponding with tuzuorooob, we have nothing more to do than to frame from these in rotation thus: halid, muhlood, muhlud, mihlud, uhlud, hullad, huleed, moohlid, moohlud, moo hullid, moo hul-lud, moo halid, moo halud, moohtulid, moohtu-lud, moonhulid, moonhulud, mootuhullid, moo-tuhullud, mootuhalid, mootuhalud, moohlidd, &c. &c.

It may be said, that many of these forms, in any given word, are not in use; be it so, but they may all occur in half a dozen of examples, and it signifies nothing to the expert scholar whether inşaf, *justice*, moonsif, *just*, tuşneef, *composition*, mooşunnif, *an author*, be the examples under inspection, or their prototypes, izrab, ihlad, moozrib, moohlid, tuzreeb, tuhleed, moo-zurrib, moo hullid, or any other conformous vocables. Some instances like ilm, *knowledge*, ~~ilm~~ *knowing*, muuloom, *known*, &c. uql, *rea-*

*son*, *aqil*, *wise*, *muuqool*, *reasonable*, &c. may, at first sight, seem more intricate than they will prove in reality, as the knack of forming them also is very readily acquired by the attentive student.

In the exercises the diligent reader will recollect that we have observed on the transposition of phrases in the preceding exercises; for his sake, therefore, we shall continue this exercise in that easy prosaic dress which we have recommended, taking the native order of construction for our guide, without paying great attention to that idiomatical collocation of the whole, to which due deference would otherwise have been paid on the present occasion.

## 1.

Jub tuk-juwanee ke ueyam (hueñ tub tuk) buhar  
hue,

Jo peeree a,ee (hue) to khizañ phir ashkañ hue.

## 2.

Ugur (too) hoshyar hue goshi jan se pund soon!  
Ghuflut khoob nuheen hue, yih wuqt (too)  
ghuneemut jan!

## 3.

Ikhtiyar ubhee hue, jub moo,ee soofued ujul ka  
puegham

Lawega, tub koochh (toom se) nu hosukega

4.

Yar gur (toojhe) tumeez hue, kur (too) furq  
 soofued o siyuh men  
 Gurdishi luel o nuhar eksan nu hue.

5.

Too uch-chhe umul kur, ilm kee tuhseel kurke,  
 Isee se admee ka wuqar alum me? hue.

6.

(Too) pueda kur kumal ugur chahe ho uzeez  
 (hone ko)  
 Uor be kumal chushmi khula iq men khwar hue.

7.

Na murd jo keene kee zooban duraz kurte huen  
 conhon kee tegh o qulum ka shiur toohmut hue.

8.

Hur ek con men ghatee hue uor nabukar hue  
 Nek namee ko husud ke dum se qutl kurte huen.

9.

Ub katon hue, Nuosheerwan o Hatim o Roostum  
 se?

(Tahum) conhon ka nami neko suda yadgar hue!

10.

(Too) ikhtiyar kur udl o sukhawut uor shujaat.  
 Ek ek kee bina juhan men paedar hue.

11.

Tera dil bequrar hue hoosni arizee pur  
 Mubarek jumaal ho oska, jisko zuwal nuheen,

## 12.

Mue ghōroor peekur budmust nu hoojiyo  
 Uor koochhā ooskā khoomar nu hue jooz durdi sur.

## 13.

(Ue) jī . . . . . lil, aēene kee numuṭ be ghoo-  
 . . . . .

Jisko . . . . . qoorut kisce se nuheen hue.

As the reader may readily find the meaning of the words used above in page 323, he shall be enabled by his own industry to collect them at leisure, if now necessary, to enable him, without consulting mine, to give a good idiomatical English version of this admired poem, previous to the perusal of a still more celebrated moral ode, by Qoodrut, which I shall translate as literally as possible, and at the same time analyse agreeably to the rules of construction, in order to instruct the reader effectually how to do so himself with any piece of writing in this dialect, that he may hereafter wish to attend to, as a student, translator, or Oriental linguist. As such, however, should he aim at a very distinguished place, he will find it advisable to dip also occasionally in the sources themselves, viz. the Arabic, Persian, and Hinduwee tongues.



Is t̤uruh se kul huwus turgheeb detee thee moojhe  
 Kya-hee moolk e Room, kya-hee surzuineen e  
 Roos hue.

In this manner, ambition was yesterday giving me encouragement, how very charming the country of Greece! and how truly grand the empire of Russia!

Is, the proximate demonstrative pronoun, yih, *he, this*, &c. in its singular oblique, and governed by the postposition se, *with, of*, and here meaning *in*; t̤uruh, *manner, way*, modus; a feminine noun from the Arabic, and like the Latin word, or the Hinduwee kur, d̤hub, duol, very useful in the composition of many pronominals or adverbials, kyoon-kur, kist̤uruh, *how*, already explained in page 111. Is t̤uruh se, therefore means, *in this manner, thus, so*; t̤uruh, though ending in uh, is little subject to inflection in the singular, and belonging as it does to some nouns noticed in the declension, we may now venture to assert, that those of this class terminating in h, called ha,e hoottee, seldom or never admit of such a change in ~~as~~, as altogether to warrant the pronun-

• Giar mooyassur ho to kis ushrut se keejiye zin-  
 dugee  
 costurur awaz i tubl eedhur sudaε koos hue.

If her heart is acquired, then with what  
 delight she may enjoy life; on that side the  
 melody of the voice on this the cheering sound  
 of the voice of the heart:

variation is observed in speaking them; for  
 instance, is tureh se, seems too full, and is turih  
 se, even is not just the thing required. Kul, (or,  
 according to the Hindoos, kulh) *yesterday*, is  
 here an adverb, though with our own word  
 likewise a noun, but, unlike it, signifies *to-mor-  
 row* also. Huwus, *ambition, desire*, is an Arabic  
 word of the feminine gender, as is turgheeb,  
*instigation, encouragement to evil*; it here forms  
 with dena, (and hona, as the auxiliary sign,  
*was*) a compound verb, to instigate, in the im-  
 perfect of the indicative and feminine gender,  
 detec thee, *was giving*, from the nominative  
 huwus, being, as above observed, feminine.  
 Turgheeb, is an Arabic infinitive or verbal noun,  
 and feminine by page 159, q. v. It comes  
 from ruglbut, *desire*, which forms raghit, *de-*

Sconte-hee iḡbrut yih boleḡ yek tumasha muen  
toojhe

Chul dekḡha, con̄ too jo qued e az ka muḡboos hue.

Hearing which, wisdom thus addressed me,  
come along that I may show thee a spectacle,  
O thou who art a captive in the bonds of de-  
sire.

*sirous*, *murghoob*, *desirable*, like several of the Arabic vocables, enumerated in pages 414, &c. Mcojhe is the inflexion of the personal pronoun muen, *I*, with its affixed postposition e, and in this state it greatly resembles the Latin dative nihi, while mcojhe ko bears a similar relation to ad me, being the oblique of muen, with the postposition ko, but used indiscriminately as a dative with mcojhe above. Kya-hee is a sort of neuter pronoun of kuon quis, *who*, like quid, quod, *what*, with the energetic adjunct hee: it is on the whole a curious, but very useful little vocable; in the oblique it seems to have at times kahe, but this in general is so blended with or lost in the masculine and feminine inflexion kiḡ, that it is not an easy task to discriminate the one from the other. Kya-hee ap-

Legu,ee yek bargee gor e ghureeban kee turuf  
Jis juguh jan e tumunna suo turuh mayoos hue.

She conducted me at once towards the graves of the lowly dead, in which place the restless spirit of avarice is every way frustrated.

appears to be used as an interjection of praise, kya-hee moolk, *what a charming country!* the hee conferring an energy on the expression; that I have tried to preserve in, how very charming! and how truly grand! for, in fact, we shall frequently be obliged to translate this word kya, by *how*, in many parts of our progress through the language. Moolk e, a country, an Arabic noun, with the Persian genitive sign, called izafut, attached to it, that here exactly corresponds with our *of*, and is long by page 52. Room, the name which the Asiatics confer on Greece, whence, Sikundur Roomce, *Alexander the Grecian*, though they certainly extend it beyond the limits of that empire. Kya-hee surzumeen e Roos hue, the first, and the e of the second, have been before explained: this is a Persian feminine word, compounded of sur *the head*, ~~surface~~,

Murquden do teen dekhlakur lugée kuhne  
 moijhe  
 Yih Sikundur hue yih Dara hue vit Huekaoos  
 hue.

Having pointed out the sepulchres, she began to tell me, this is the Great, here lies Darius, and the Medes:

or here, probably, *the sun*, and *zumeen*, *land*, *ground*, &c. *Sur*, in composition, perhaps confers some kind of precedence or superiority on the compound; whence I would consider *zumeen*, as the object of tillage, culture, &c. *sur-zumeen*, that of government or philosophy, as a kingdom, climate, &c. *Roos*, the Oriental name of Russia, which though till lately little known in Europe as a great empire, has long held an elevated rank in the annals of Asia; for indeed this *Roos*, *Roosce*, must be the country or people we now call Russia, &c. *Hue* is the irregular auxiliary in the present tense of the indicative, and answering to the Latin *est*, *is*, the infinitive of which, *hona*, greatly resembles *esse*, *to be*. *Gur*, *if*, contracted from the Persian conjunction *ugur*. *Mooyussur* is an Arabic

Poochh to in se ki jah o muknut e dooniya se aj  
 Koochh bhec onke sath ghuer uz husrut o uf-  
 soos hue.

Well, ask of these, whether at present even any part of the magnificence and splendour of their worldly possessions be left with them, excepting their sad repentance and lasting regret.

My friend, Colonel D. T. Richardson, (whose extensive knowledge of the Oriental languages and poetic talents are far surpassed by the goodness of his heart) obliged me with the above

word, much used to express *attainable, procurable, &c.*; with hona, it forms the very useful verb, *to be got, procured, had, found, &c.* Ho, the contracted aorist of hona, in the third person singular, and governed by gur; the nominative of which must either be each of the countries taken separately, or *a wish* to get them may be understood to ho, as a sort of optative mode: thus,—Gur (yih arzoo) mooyussur ho, *could this (wish) be accomplished*; and, what is equally probable, the singular aorist is compatible enough with two nominatives. This is a

translation freely versified, which I have now the pleasure of submitting to the public in his own words.

Once on a time Ambition fir'd my mind,  
And to its grasp the realms around consign'd.  
Behold! she urg'd, there Greece displays her  
    charms ;  
Here Russia great, amid the clang of arms.

sort of expletive indeclinable particle, but may be here rendered by *then, well, truly, &c.* See page 85. Kis, the inflexion of kuon or kya,\* *what?* governed by *se, with,* mentioned

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\* Kya, *what*, has, like our word, various applications that use only can demonstrate. Kya is *se kya* *os, se* akhir humara dil oodas hogaya, *what* with this, and *what* with that, my spirits became dejected; but for which, if we substitute *koochh, partly, something*, the meaning is considerably altered. Muot kisee ko nuheen chhortee kya ghureeb kya omde pur kis kis husrut se ye murte hueñ bu nisbut ghureebon kee, death spares no one, *neither* (and *whether they be*) the low (and *or*) *nor* the high, but with *how much*) anguish these die, compared with the poor.

- There the sweet music of the lyre is found;  
And here the warlike drum's inspiring sound.

above. *ushrut*, *delight*, *pleasure*, an Arabic noun of frequent occurrence in the Hindoostanee, *ush-ushrut* generally expressing the luxury, dissipation, enjoyed by the rich, the idle, and the gay, while they freely gratify their several passions for wine, women, &c. *Keejiye*, is one of the irregularities of the active verb *kurna*, *to do*, which ought properly to be *ku-riye*. This form may be called its impersonal, potential, precativè, or optative mode, and seems, in some respects, analogous to the Latin subjunctive tenses in *em* and *sem*, which we express by *might*, *could*, *would*, *should*, &c.; but it appears to agree with the third person only, and is, on the whole, one of those peculiarities of a language which experience alone can make the learner fully master of. Consult pages 282, &c. recollecting that this strange impersonal tense, (to which *ap*, *koee*, or some other agent must be understood) in all regular verbs, is formed by adding *iyè* to the contracted infinitive: *suk-iyè*, *la-iyè*, *rola-iyè*, *ho-iyè*, *ja-iyè*, *mar-iyè*, *chul-iyè*, *kuh-iyè*: The whole assume



Regions like these the conq'ring sword invite,  
And such, subdued, would every toil requite,—

ga, with little or no alteration in their meaning; whence keejiye, in the present quotation, might have been kee-jiy-gee, and furma-iyega, a-iyega, though this ga, like o, perhaps at times confers a future signification, maniyo, ruheiyo. Zindugee, is a Persian word expressive of *life*, as a state or condition, connected with the means thereof; thus, zindugee-kurna, *to live well, enjoy life*, is very different in its application from zindugee-kaṭna, *to spend one's days*. The irregular Persian verb zeestun, *to live*, gives zeest, *life, mere existence*, the participle zindu, *alive, living*, assumes the gee, noted in page 394, to form the noun in question, zindu-gee. oos, is the oblique case of the remote demonstrative, wooh, *he, that*, &c. which must be governed by one or other of the postpositions, pur, men, &c. understood; oos, in its remote capacity, applies to Room, and stands contrasted with eedhur, is turuf, as applicable to Roos. turuf, is an Arabic feminine noun, (pl. utraf) meaning *à side, right or left, party*, &c. whence turuf-dar *partial*; few vocables are of greater

With that she ceas'd.—Then Wisdom forward  
came,  
Oh! captive in the bonds of fame,

in the Hindoostance than this, as may be seen by referring to the adverbs of place, *here*, those ending in *ward*, and so on; and, at the same time, to the reason just given for its pronominal component parts appearing inflected; *kis-turuf*, *is-turuf*, &c. supply *ko*, *pur*, *men*, *se*, &c. *Awaz-i*, *voice*, *sound*, *melody*, a Persian feminine noun, with the *iza-fut i*, standing in construction with the next word *tubl*, *a small drum*, but which I termed a *lyre*, in contradistinction to the next instrument, and as more characteristic of Greece. The word is Arabic, and better known here by *tublu*, which seems the Persian mode of pronouncing and writing it, for they call the performer upon it, *tublu-nuwaz*: the diminutive *tublik* is also in use among the poets. *Idhur*, (for the measure's sake, *eedhur*) *isturuf*, on this side, is an adverb of place, pronominally compounded with *dhur*, some old word like the Saxon and our *ther*, in *hither*, *idhur*; *codhur*, *whither*, *kidhur*, *whithers*, &c.

Ah! quit Ambition's call, and with me tread  
The cypress grove, where lie the lowly dead!

tidhur, *thithersoever*, which I have now exhibited in their relative and correlative relation to each other, and the pronouns, yih, wook, kya, jo, to. See pages 76 and 107. şuda-e, a Persi-Arabic noun, feminine, which means, *sound, echo*, the affixed e, is the izaft i, (under the form it acquires, when attached to words ending in a vowel) that here joins şuda with koos, the large kettle-drum, a word from the Persian, which the learner must pronounce very long, that he may not confound it with koos. Hue, having been noticed already, we come next to Soonte-hee, the inflected present participle of the verb soonna, *to hear*, resembling the case called absolute in Latin, and which signifies, *on hearing, having heard*, to which the hee gives the force of, *the very moment she heard*. iḥrut, an Arabic feminine, signifying *terror, example, &c.* which I have personified also as a female, under the name of *wisdom*,

We court fair wisdom, that celestial maid. YOUNG.

the consistency of the feminine

There all the restless passions of mankind  
 Quiescent sleep, "nor leave one trace behind."

/ \_\_\_\_\_  
 |

follow, which would have had an  
 bearing with *ibrut*, translated *death*,  
 & of *error*, as it certainly might  
 done, and perhaps with more pro-  
 ut ke waste, occurs very often for  
 and I think may occasionally stand  
 for *conscience*, *virtue*, *religion*, *death*, &c. as mo-  
 nitors to mankind; for I do not yet know one  
 good common word to express what we mean  
 by conscience, so little are the natives apparent-  
 ly acquainted with this monitory guard on their  
 actions. *Yih*, *this*, and though rendered *thus*  
 in the translation, we need not enlarge on it  
 now. *Bolee*, is the preterite feminine from  
*bolna*, *to speak*, *say*, *tell*, agreeing with *ibrut*, as  
 the subject, and englished by *thus addressed me*,  
 that is, *said what follows*. *Yek*, *ek*, the Persian  
 numeral *one*, representing our indefinite *an*, *a*,  
 preceding the noun *tumasha*, *a sight*, *scene*, *sport*,  
*show*, *spectacle*, from the Persian, whence *tuma-*  
*shabeen*, *a spectator*, *idler*, &c. *Muen*, *I*, the  
 first personal, and applicable to the aorist a little  
 farther on. *Toojhe*, has the very same relation

See Philip's son, Darius, or the Mede,  
And ask, that now, from life's vain bustle freed-

to too, tuen, that moojhe, formerly explained, has to muen, and cannot therefore require any farther illustration; it is governed by the following active verb. Chul, the imp. singular of chulna, *to go, come, walk, &c.* in the second person, expressed by too, *thou*, which is just at hand. Dekhaon, the present of the subjunctive, first person, (agreeing with the foregoing muen) from the causal verb dekhaana, *to show*, from dekhaana, *to see*, though this generally has dekhlana. Jo, *who*, is the relative after its antecedent too, neither of which can possibly be difficult in the present sentence, since the nearest verb hue, takes the relative as its nominative. 'Qaed e, an Arabic feminine vocable, with its izafut e, to express *captivity, bondage, bonds, prison*; whence quede, *a prisoner*, qued-khanu, *a prison-house*; it is now and then in use, with its original plural, thus, qued qoodood-kurna, *to imprison, throw into gaol*. Az, a Persian word for *desire, passion*, but little used, except in the following position; it has the genitive or possessive ka after it, agreeing in gender and

If aught, except remembrance sad remain,  
Of former greatness and its faithless train?

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number with the masculine singular. Muh-boos, an Arabic participle, signifying *imprisoned, a captive*, &c. from hubs, *imprisonment, prison*, and from this also hubs-khanu. Hue, the substantive verb *art*, to which jo is one nominative, and muh-boos the other; because the line could run thus, too chul jo hue muh-boos, &c. come thou *who art a prisoner*. Legu, *ec*, the preterite feminine of lejana, *to transport, carry*, with its inherent pronoun *she*: this verb is compounded of lena, *to take*, and jana, *to go*; the conjugation of which last it very naturally follows. \* Yek bargee, *instantly*, a Persian adverb,

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\* These compound verbs in poetry, as well as in conversation, have their component parts sometimes transposed and disjoined, and might puzzle the learner where he is not put on his guard as to this circumstance, in such cases as,

Le deedu, i tur jithur gu, e hum

Dubre jo the khoshk bhurgu, e hum.

SUODA.

Wherever I carried these gushing eyes of mine, I filled the puddles, that were drying up, with my tears.

resembling our *at once, all at once*, being composed of the numeral yek and bar, *a time, turn*, with its affixed particle gee, mentioned 95 and 394. Gor *e*, is the Persian *and of the feminine gender*; the *e* with the following word, gor *e* which last seems applied much in we do *poor* to a deceased friend, on extended sense, and generally to the pressed here by *the humble, lowly, poor* ban being the Persian plural of ghureeb, an Arabic word that means *a traveller, stranger*; but in India it is mostly applied to express *harmless, inoffensive, quiet, humble, meek, poor, wretched*; thence ghureeb-purwur-nuwaz, *kind to the poor, cherishing strangers*, and on the contrary, ghureeb-mar, *oppressing or oppression of the poor*. ujeeb ghureeb, and their plurals ujaib-ghureeb, apply to any thing wonderful, rare, strange, rarities, &c. Ghoorbut, is the noun, and signifies *humility, meekness, indigence*, like the abstract ghureebbee. Gor-istan, is *a burial place*, gor-kun, *a grave-digger*. Kee-turuf, *to-wards*: this has been in a great measure pointed out above under turuf, and as it is a noun, the reader will recollect why that gender also. Jis, the inflexion

of the relative *jo*, *which*, with a postposition understood to it, and *jugh*, *a place*, a word that like *turuf* *turuh*, and some more, is very useful in the composition of adverbs, and on the same principles. *Jan-e*, is a Persian word, and generally feminine, it means *life*, *soul*, *beloved*, and I have here expressed it by a restless spirit, as the best calculated for the subject, since the author means to say, that *a life* spent in ambitious pursuits is every way frustrated in the grave. *Tumuna*, a feminine Arabic noun for *avarice*, *covetousness*, whence *mootumunnee*, *covetous*. *Suo*, *a hundred*, but used here, with *turuh*, to express *every way*, *many ways*, the numerals often occurring indefinitely and hyperbolically. *Mayoos*, Arabic participle, signifying *disappointed*, from *yas*, *despair*, *disappointment*, which may also be rendered by *mayoosee*. *Hue*, *is*, to which *jan* is the nominative, and *mayoos* its participial adjective. *Murquden*, is the Hindoostanee nominative plural of a feminine Arabic noun of place, *murqud*, *a tomb*, *monument*, *a place of rest*, from *ruqd*, *rest*, not used in this language. *Do teen*, *numerals*, expressing two, three, a few; with which *murquden* stands in concord plurally, but from the want of a postposition not in the oblique,



though governed by the following active verb in the preterperfect participle. Dekhlakur, *having shown, after showing, which she had shown*, from dekhlana, noticed already under dekha-oṇ: No part of the verb seems so useful as this participle, which, like the other sōnte. above, resembles the absolute case, and produces, in many sentences, a conciseness and force that we cannot always imitate; besides elegantly suspending the meaning, through several members of a period, till it is finally closed by some other tense. Lugee, the feminine perfect of lugna, *to begin, commence, get, have recourse to, fall, set about*; &c. which has its inherent pronoun, lugee, *she began*. Kuhne, the inflected infinitive kuhna, *to say, tell*, governed by lugee, or the postposition ko, understood, as we sometimes hear, rone ko luga, *he began to cry, or for-crying*; though rone luga be more common, as all the infinitives here can more easily dispense with ko, in that mode, than ours can with to; but this may be partly owing to ko being synonymous with *for*, and na with *to*. Lugee kuhne, is probably an idiomatical expression, peculiar to the Oriental tongues; whence we may account for the Scriptural

I the Lord spake unto Moses say-

hg, *i. e.* The Lord *began to say*. Moojhe, *me*, *omē*, governed by kuhne, in the dative, which has been treated at large in the foregoing pages. Yih, *this*, agreeing with the verb hue, *s*, and Sikundur a proper name. Yih Daraue, exactly as the last member, but, for the sake of variety, I have translated it, *here lies Darius, i. e.* Codomanus, who was conquered by Alexander. Yih Kueka,os hue, Kueka,os being another Darius, the son of Hystaspes, I have changed this part of the sentence also, thus, “*and there the mighty Mede.*” As objects of analysis, they both correspond with Yih Sikundur hue.\* Poochh, is the imp. singular of poochhna, to *ask, enquire*; to, *well*, the exple-

\* From the obscurity and confusion that have now shrouded the names of those once illustrious kings, it is very difficult indeed to discriminate one potentate from another, whence we shall find, that this same Kueka,os is called also Nimrod, and Pharaoh, in other works; but whether with more propriety, than by the name of Darius above, I cannot determine; a circumstance, however, that so far coincides with the moral of the text, and the words of the wisest of men, “Vanity of vanities, all is vanity and vexation of spirit.”

tive; in *se*, the plural oblique of *yih*, *this*, with its governing postposition *se*, *from*, *of*. *Ki*, is a troublesome equivocal particle, that is at one time a conjunction like *ut*, at another it becomes a relative pronoun like *qui*, and, as in this place, it often appears almost to be a mere expletive to us. I imagine that it is intended to fill up the vacuity left, when the speaker pauses at the words he is about putting into another person's mouth; whence it is called the (*kaf buḡaniyu*) explanatory *ki*, and may be englished by *that*, or *whether*, &c. according to circumstances, as in the following examples. *Jaḡ malec se kuhdo ki wuqt bone ka apuhoncha*, go tell the gardener *that* the season for sowing is set in: *Poochho to cos se ki too ne ulḡ tug beej kyoḡ nuheenḡ boḡa uor poochho to ki beej aj boḡega ki nuheenḡ*, also ask him *why* he has not yet sown the seeds, and enquire *whether* he will sow the seeds to-day or not. *Jah*, a Persian noun; it means *grandeur*, *pomp*, *dignity*, and is much joined with other similar words, *jah o julal*, *pomp and splendour*; *jah o hushnut*, *grandeur and state*; *alee-jah*, *of exalted dignity*; *ṣahib jah*, *præditus dignitate*; *ṣahib muknut*, *præditus potestate*. *O*, is *et*, *and*; it occurs two times

in these lines as a copulative of similar words, but requires no farther elucidation here. Muknut i, an Arabic word, *power, potency, puissance*, &c. see jah, above. Dooniya, Arabic, *the world, universe*; it is feminine, and indeclinable, as this will account for its not being inflected, though ending in a, by the postposition se that immediately follows it. This word is of the most frequent occurrence in Hindoostance, with the same signification nearly that *world* has in our language, and its various derivatives preserve similar affinity. Dooniyawee, *worldly*; dooniya-dar, dooniya-purust, *a layman, worldly, wedded to the world*. Se, of *from*, it may be understood to all the three singular aptotes preceding it, as the Moralist wishes to inculcate, that not even the shadow of glory, nor a single vestige of all these heroes' wealth remained, except the bitter reflection, that their former power and riches were now no more, or that these were not applied to nobler purposes. Aj, *hodie, jam, nunc, to-day, at present*. Aj rat, and aj kee rat, *to night*, are, by the Hindoos, used like our word, meaning, *this night*; while the Moosulmans generally understand by these very words *last night*, and express *to-night, this night*, by rat ko, i. e. *at night*, indefinitely, vide page 207. Koochh, a

pronoun like *quodquam*, which has apparently the same relation to *ko,ee*, *qui*, *quisquam*, that *kya* bears to *kuon*, *quis*, it means *any*, *some*, &c.; there are many compounds from it and *ko,ee*, that greatly resemble those formed from *quis*, *qui*, in Latin. *Bhee*, is a sort of conjunctive syllabical adjection, which means *also*, *even*, very common in the Hindoostanee, but at times, perhaps, it may seem to us a superfluous, though convenient expletive, like *to*, *hee*. *con*, is the oblique plural of *wooh*, *that*, governed by the compound postposition *ke sath*, *with*, *along with*. *Ghuer uz*, a Persian preposition, preceding the aptotes, *husrut* and *ufsoos*, which signifies, *besides*, *except*, *save*, &c. *husrut*, *sorrow*, *regret*, *anguish*, an Arabic noun, and agreeing in most respects with the Persian word *ufsoos*, *repentance*, &c. which in some places may be met with *as* ~~as~~ interjection. *Huc*, the singular auxiliary *est*, to which *koochh* is the nominative, and *conke sath* the governed case, like the Latin, *apud illos quidnam sit*, *cum illis quodquam est*, or perhaps, *illis quicquid sit*. And with this *hue* closes our analysis, which has been considerably amplified, not only to give the scholar an opportunity of seeing how fully this can be done with any portion of the language he may

yet analyse himself, but also to allow of the insertion of several useful particulars, that were not before sufficiently discussed.

In page 393 were some observations about an ordeal, which the thoughtless pupil has probably forgotten, and may therefore refresh his memory now with a little retrospection, before we proceed one step farther.

The prosaic exercise, mentioned in page 420, will form as good a theme as any for our etymological essay; the reader will therefore commence, and go regularly through the whole, before he attempts to compare it with my efforts below, which have been confined, as his must be, rather to a deduction of derivatives and compounds, than to a regular grammatical analysis, as we have already had enough of mere construction, in various parts of this Work.

Juwan-ee, *youth*, from juwan, *young*, *juvenis*, *giovanee*, *yeong*, *jong*, *iong*, in several tongues; ueyam, *season*, *days*, the plural of yuom, *a day*; peer-ee, *old-age*; a-ee, the fem. of aya, *came*, *hath come*; khizan, seems a participial word to express *falling*, *fall*, viz. autumn; ugur, gur, *if*, probably from gurdeedun, *to revolve*, *pass*, and formed as our *if* is from *give*, *gif*, according to

the ingenious reasoning of Horne Tooke in his philological works, which deserve the serious attention of every scholar; hosh-yar, *attentive*, from hosh, *senses*, and yar, for which mund is also used, and ee may be added to both, hosh-yar-ee, *mind-ful-ness*; gosh, *ear*, whence gosh-u, *a corner*, khur-gosh, *a hare, ass-eared*, gosh-gor-zar, *whispering*, and many others; gosh-bu-gosh, *cheek-by-jowl*; goshi-jan, *the ear of the soul*, savours too much of materialism for our ears, though we do not scruple to talk of *the mind's eye*, perhaps from this organ being deemed the spy-glass or mirror of the soul, whence she looks abroad, or may be reflected with more animation than by any other medium, for one glance of the eye will often express unutterable things, and shed light on a countenance, in other respects, of a dreary complexion; pund, *counsel*, whence ~~dur~~-namu, *ethics*; ghufut, *inattention*, an Arabic word of the form zurbut, whence ghafil (*zarib*), *inattentive*, tughafol (*tuzarob*), *affecting indifference*, and any others with which the reader may meet in his studies, having the radical letters gh f and l, such as ghuffal, ghufel, mootughafil, &c.; yih wuqt, *this time*, in the nominative, instead of is wuqt ko, the accusative of the verb jan, *consider*; uoqat, *times*,

*life*, is the Arabic plural of wuqt, like those in page 418, and wulud, *offspring*, uolad, *race*, with many more of this form; ghuneemut (zu-reebut), *plunder, gain, blessing*, from ghuneem (zureeb), *enemy, foe*; \*ikhtiyar (iztirab) *choice, power*, from the root khar (zurb), *he was well*, whence khuer (zurib), *well*, khucriyut (zureebut), *welfare*, and mookhtar (moozturub), *free, absolute, &c.*; moo,e soofued, the inverted form requiring the izafut e, which soofued moo, *white hair*, would not, by page 68; moo-miyan, *hair or slender-waisted*, moo-shigaf-ee, *hair splitter, -ing*, may yet appear, also soofued-u, *white lead*, and soofued-ee, *whiteness, &c.*; puegham, *message*, pueghum-bur, *messenger, prophet*; hosukega, the third person singular masculine of the compound verb hosukna, *to be able to be, to can be*, in which there can now be little intricacy to the reader; yar-ee, *friendship*, in the vocative, ue, *O!* being understood, yaran, *friends*,

\* This being one of the tuuleelat, stated in page 415, is given here rather as an imperfect key to the rest, than an accurate account of it even, and the same difficulty will occur wherever a ee oo w uo y are met with, as in the root khar above.



in common use for *mylads*! &c.; yawur-ee, likewise means *friend-ship, help-er, aid*, &c.; tumeez (tuzreeb), *discrimination, distinction*, from maz,\* *he separated*, whence imtiyaz (iztirab), *respect*, and moamtaz (moøzturub), *distinguished, illustrious*; mootumueyiz (moøtuzurrib), *sagacious, discerning*; furq (zurb), *difference*, firaq (zirab), *separation, absence*, moøfaruqut (moøzarubut), *distance*, &c.; tufreeq (tuzreeb), *discrimination*; tufaroq (tuzarøob), *difference*, mootufurruq (moøtuzurrib), *different*; siyuh, siyah, *black, dark*, siyah-ee, *blackness, ink*; gurd-ish, *turning, revolution*; gird, gurd, gurdee, gurdan, all denote something rotary, like gird-ab, *a whirlpool or water*, gird-bad, *a whirlwind*, sur-gurdan, *a vertigo*, shub-gurd, *a night-watch or patrol*; luel o nuhar, *night and day*, Arabic words often introduced in Hindoostanee poetry; ek-san, *uniform*; amr (zurb), *act*, amal (zarib), *actor*, muømool (muzroob), *habit*, moøamulut (moøzarubut), *transaction*; the plural moøamulat, is

\* Another of the tuuleelat, discussed in the last page, to aid the student mechanically through such forms, as they cannot be properly explained within the compass of a Hindoostanee grammar.

used, though in the singular ; this, and many others in this form, drop the final t entirely, whence moʿamulu, &c. ; ilm (z̄irb), *knowledge*, alim (z̄arib), *knowing*, muʿloom (muzroob), *known*, ʿuleem (z̄ureeb), *omniscient*, tuʿleem (tuzreeb), *teaching*, moʿullim (moʿzurrib), *teacher*, moʿullum (moʿzurrib), *taught*, moʿtuʿllim (moʿtuzurrib), *a pupil*, tuḥṣeel (tuzreeb), *acquisition*, from ḥoosool (z̄ooroob), *gain*, ḥaṣil (z̄arib), *advantage*, muḥṣool (muzroob), *collection*, tar, moʿḥuṣṣil (moʿzurrib), *collector*, dinner ; admee, properly adum-ee, *a man*, from Adum, *Adam* ; murdi adumee, *a gentleman*, is in great use among the Hindoostanees, though the derivation be a little obscure ; isee, is yihee, *this very*, inflected ; wuqar (z̄urab), *honour*, from wuqr (z̄urb), the root also meaning *weight, dignity*, &c. whence tuoqeer (tuzreeb), *honouring*, moʿwuqur (moʿzurrib), *honoured*, and tuwagḡoor (tuzurroob), &c. should they appear ; ʿālum, *world, universe*, whence ʿalum-geer, *epidemic*, also *a conqueror* ; pueda, *created, made*, and pueda-k. *to create*, pueda-ish, *creation, produce*, &c. ; kumal (z̄urab), *perfection*, kamil (z̄arib), *perfect*, ukmul (uzrub), *very perfect* ; chahe ho, the aorist or subjunctive of chahna, *to choose*, which comes nearer our verb than the reader suspects, un-

less he recollects that h and s are sometimes interchangeable, ho is the auxiliary sign, which the aorist can take as well as the indicative ; ūzeez (zūrceeb), *dear, esteemed*, from izzut (zīrbut), *honour*, iŭzaz (izrab), *honouring*, mooŭzuz (moozurrub), *honoured, honourable* ; uor in this place implies, I think, *for, because, since* ; chushm, *eye*, chushm-u, *fountain, spectacles* ; khulāiq (zuraib), plural of khulq (zurb), *created being, &c.* khaliq (zarib), *creator*, mukhlooq (muzroob), *creature*, plural, mukhlooqat ; khwar-ec, *despicable-ness, &c.* perhaps connected with khar, *a thorn* ; na-murd, *unmanly* (people) ; keene, the infl. of keenu, *spite*, whence keenu-kush-wur-ec, *spite-ful-ness*, shootoor-keenū, *rancorous*, enaving the spite of a camel, which generally bites the piece out ; zooban, zuban, *tongue, speech, language* ; zooban-ec, *verbal* ; zoobār (uraz), *long or foul-tongued, abusive* ; tohmūt (zoorbut), *calumny*, ittihām (iztirab), *slandering*, moottuhim (moozturib), *slandorous* ; ghat-ec, *wily*, from ghat, *a snare, ambush* ; a very different word from ghat, *a narrow pass or defile*, which, by a bad military linguist, might be mistaken for each other, and thereby occasion, in critical situations, a great deal of  
 ef to our arms ; na-bu-kar, *not for use*,

*worthless, good for nothing*, also expressed by nukaru, nikumma, *useless, waste*, &c.; nek-nam-ee, *good-name, reputation*; husud (zurub) *envy*, hasid, *envious*, muhsood, *envied*; dum, *breath*, dumu, *asthma*, dum-bund, *speechless*; dum is much used in composition *for moment*, &c. dumi murg, *at the point of death*, dum bu dum, *constantly*; qutl was explained in page 414; mooqatulut (moozarubut), *carrage*, is likewise in use. Nuosheerwan, &c. the names of a king, a generous man, and a hero renowned in Persian history; ta hum, or tuobhee, *nevertheless, still*; nami neko, *good name*, the *n* is redundant; yad-gar, *memorial, assisting the memory*; udl (zurb), udlut (zurabut), *justice*, aql, *just*, iutidal (iztirab), *moderation*, mooitudit (moozturib), *moderate*; sukhawut (zurabut), *generosity*, sukhee (zureeb) *generous*, but one of the most difficult tuuleelat, not easily explained here; shuja'ut (zurabut) *courage*, shoojau (zoorab), *brave*; bina (zirb) *foundation*, bance (zarib), *founder*, another of the tuuleelat; juhan, *the world*; pa'e-dar, *stable*, from pa'e *the foot*, and dar, *holder*; be-qurar, *restless*, qurar, (zurab) *rest, stability*; iqrar (izrab), *promise*; mooqurrur (moozurrub), *certain*, tuqurroor (tuzurroob), *certainty*; tuqreer (tuzreeb), *declaration*,

mcoqir (mcozrib) *declaring, affirming*; hcoosi  
 (zoorb), *beauty*, husun, huseen, (zurub, zureeb),  
*beautiful*, uhsun (uzrub), *very beautiful*; tuhseen  
 (tuzreeb), *praising, beautifying, melioration*;  
 whence tuhseeni tuluffcoz, *the euphony of speech*;  
 arizee, *fleeing*, from arz, *representation, &c.*;  
 muurooz (muzroob), *represented*; ariz, *accident*,  
 &c.; muhw, muhc, *absorbed in*; jumal (zurab),  
*beauty*, jumeel (zureeb), *beautiful*; tujunmool  
 (tuzurroob), *lustre*; zuwal, *decay*, be zuwal, *in-*  
*violate*; mu, *wine*, mue furosh, *a wine merchant*,  
 ghooroor (zoorroob), *pride*, mughroor (muzroob),  
*proud*; bud-must, *intoxicated*; zur-must, *purse-*  
*prout*; as must means *drunk, lascivious, proud*,  
 &c.; hoojiyo is the future or precativc of ho-  
 jana, *to become*, resembling those noted in page  
 122; khoomar (qoorab), *crop-sickness*, from khumr  
 (zurub), *leaven, ferment*, khumeer (zureeb), *fer-*  
*menting*; mukhmoor (muzroob), *drunk*, and  
 some others not much used; jooz, *except, but*,  
*a sheet of paper*, whence probably joozwee, *a*  
*little, few*, and joozrus-cc, *penetrating, parsimoni-*  
*ous, attentive to minutiae*; durdi sur, *headache*,  
 dil, *heart, mind, breast, &c.* whence dil-dar, *a*  
*beloved object*, and a vast quantity of other such  
 compounds; aeene, inflected by kee from aeenu,  
 " ; numut, *manner*, used here as a fem,

postposition; ghobar, *dust, gloom*, ghobar-aloodu, *dusty, gloomy, dismal, dreary*; jis ko, jo, or juon, *who*, in the dative singular; kudoorut, *impurity*; kisce se, the ablative of ko<sub>ee</sub>, *any person*.

The scholar has no doubt by this time acquired a tolerable notion of Arabic roots and their derivatives, which will help him forwards with all the rest, whether he may yet study the Arabic regularly or not, since, as a military officer merely, he never may find it so very essential as the Persian and Turkish must prove to those in civil and diplomatic situations in Asia. I hope the learner can give an English version of Hadley's Hindoostanee story from the Arabic, which was introduced in the preface merely to be contrasted with his jargonic farrago, under that title, at leisure, if the reader still preserve patience enough to look at so curious a production, ungrammatical and absurd in the extreme, but one that continues, some how or other, to be palmed on unexperienced youths annually, to a considerable amount, by men interested in keeping up the deception as long as possible. The only tolerable part of Hadley's Grammar of Jargon, as he calls it, having been purloined from my labours, I have

a better right than any man to speak out and expose the imposition in the Preface to public notice, which will, I trust, at last prove effectual.

Though the materials of the present Volume be not perhaps arranged in the best possible manner, I believe they will be found so full and distinct, that any man, with adequate talents for such an office, may form from the whole a very complete course of lectures on the Hindoostanee language. If every word, with its meaning, in the foregoing pages, be diligently collected and formed into a regular vocabulary, to be reversed also at leisure, the student will be in possession of a most useful resource. At his first outset, without the necessity of the tedium of conning the whole by heart, he may learn the languages of the Hindoostanee, in accordance with the principle stated in page 62, will be able to produce the best effects, the practice being frequently inculcated.

In closing up this Volume, I shall now present the student with a wild plaintive ode from Yuqeen, which has always been admitted as the most happy of that poet's effu-















